1993

A Church Seeking Vision: A Study to Determine Which Stage of its Life Cycle the La Sierra Collegiate Church Is in, to Help the Church Clarify its Purpose and Goals and Grow Numerically

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ABSTRACT

A CHURCH SEEKING A VISION: A STUDY TO DETERMINE WHICH STAGE OF ITS LIFE CYCLE THE LA SIERRA COLLEGIATE CHURCH IS IN, TO HELP THE CHURCH CLARIFY ITS PURPOSE AND GOALS AND GROW NUMERICALLY

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A CHURCH SEEKING A VISION: A STUDY TO DETERMINE WHICH STAGE OF ITS LIFE CYCLE THE LA SIERRA COLLEGIATE CHURCH IS IN, TO HELP THE CHURCH CLARIFY ITS PURPOSE AND GOALS AND GROW NUMERICALLY

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Date completed: February 1993

Problem

Attendance at the La Sierra Collegiate Church worship services declined for several years, then membership began to decline. Programs, finances, and morale were negatively impacted. The church had lost any evangelistic fervor it may have had in the past.

The Collegiate Church lacked a focus for ministry other than the education of the children of the members, in spite of efforts at worship renewal by a new senior pastor after his arrival in 1988. There was no mission or purpose. There was no vision and work for God's redemption in the world.

Method

A questionnaire based on David Moberg's church life-cycle model of five stages was used to survey the congregation, to determine why the Collegiate Church

was not growing. Then a self-evaluation strategy was used to help the church focus on its purpose.

The members through a congregational assessment evaluated the strengths and weaknesses of the Collegiate Church, and the Church Board devoted considerable time to studying the purpose of the church, taking special note of the results of the church life-cycle survey and the congregational assessment.

Results

The name of the church was changed to La Sierra University Church. Also, a plan for implementing change was adopted and put into action. That plan called on the department and committee leaders of the church to prepare plans for their area of responsibility, based on a revised Mission Statement and thirteen new goals adopted by the Church Board after its study of the purpose of the Collegiate Church. Follow-up called for periodic self-evaluation by the departments and committees, with periodic verbal or written reporting to the congregation, of the progress being made in meeting their goals and plans.

Conclusions

By 1990, the La Sierra Collegiate Church had evolved through its life cycle to the point where it was not growing because it had become institutionalized. The members were dissatisfied with the church and perceived it to be worldly.

Work on clarifying the purpose of the church brought no significant change. No compelling vision or purpose surfaced which the leaders of the church and the congregation could identify with. Although a consensus on the mission and goals of the Collegiate (University) Church was developed, there was no renewal or revitalization of the church.

To remain viable, the La Sierra University Church will need to continue seeking God's vision for the church.

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A Project Report

Presented in Partial Fulfillment

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To my family who waited so patiently: Yvonne, Beckie, Benjamin and Christie; and to Marilyn Iverson and Wanda Jordan whose assistance was invaluable

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INTRODUCTION

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What can be done to help a church begin growing when it is not growing and has not grown for many years? What can be done when there seemingly is no focus for ministry other than the education of the children of the members? What should be done when there seemingly is no vision for God's redemption in the world? What should be done to enlarge the focus of the church?

This project report recounts the following in connection with those questions:

1. Comprehensive analysis of the La Sierra University Church, to find out why church service attendance and membership were declining

2. Efforts at re-focusing the purpose and goals of the church, to help the church again operate in a growth mode.

Need For Renewal

La Sierra University Church membership climbed steadily for fifty-one years from 1922 to 1973, peaking at 2,664 in 1973. After that the membership dropped to 2,284 in 1977, then stabilized near the 2,400 level, remaining there until 1989 when it began to decline again.

Although the community of Riverside, California, where the La Sierra University Church is located had been a fast-growing area for a number of years, the University Church membership remained stable. Attendance at church services,

however, began declining in the late 1980s in spite of considerable effort directed toward worship renewal, initiated by a new senior pastor following his arrival in 1988.

In recent years there has been an increasing awareness within the Seventh-day Adventist Church, in North America at least, that the Adventist church is at a crossroads in its history. Articles in Adventist journals in 1991, for example, pointed to the need for renewal and restructuring of the Adventist church.[1]

Congregations must dream and work for God's redemption in the world. Without redemption as its baseline, a church can become a social club or a short-term helping agency. Redemption is always the bottom line of a kingdom dream.

Healthy congregations dream of a visible kingdom and work to organize and live out their dreams. Then, they tell and retell their stories. Synergy occurs when the dream goals are owned and implemented by all or most of the membership so that momentum occurs and morale lifts.

The loss of a sense of direction is the most profound problem a congregation faces as an organization. In the words of the sage, "Where there is no vision, the people perish."[2]

Many churches seem to be perishing because of a lack of vision.[3] They do not have an understanding of God's will for them. They lack a focus for their loyalties.

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[1]Three examples in chronological order are as follows: George R. Knight, "The Fat Lady and the Kingdom," *Adventist Review*, 14 February 1991, 8; Thomas Mostert, Jr., "The Cycle of Church Organizations," *Pacific Union Recorder*, 20 May 1991, 3; and George R. Knight, "Adventism, Institutionalism, and the Challenge of Secularization," *Ministry*, June 1991, 6.

[2]Prov 29:18.

[3]During the course of this project, the terms "mission" and "vision" were equated insofar as they related to the La Sierra University Church. After reading George Barna's book on vision (*Without a Vision, the People Perish*, 37, see footnote below) near the end of the project, however, I realized a distinction should be made in the terms. Mission relates to general approaches to action and has to do with the reason for existence that undergirds everything the church does and stands for. Vision relates to specific actions and has to do with a future-based, detailed, unique perspective on the calling of the church.

Church researcher, George Barna, in his book *Without a Vision, the People Perish*, called attention to a striking shortcoming in the Christian church today: most of the churches are led by individuals who do not have a vision of God's will for their ministry. "There is invariably a clear absence of vision in those congregations in which there is neither spiritual nor numerical growth taking place. Rarely in my research do I find such overt, black-and-white relationships."[1]

Growing churches invariably have a vision for ministry. They have an understanding of God's will for them as a congregation and actively seek to make it a reality.

In every one of the growing, healthy churches Barna studied, there was a discernible link between the spiritual and numerical growth of those congregations and the existence, articulation, and widespread ownership of God's vision for ministry by the leaders and participants of the church.

The Annual Council of the Seventh-day Adventist Church held in Perth, Australia, October 7-14, 1991, made sweeping organizational changes, seemingly in response to calls for revitalization.

In addition, the 1991 Annual Council appointed commissions to evaluate the condition of the worldwide Seventh-day Adventist Church. Each division of the church was to make a self-study to identify its strengths and weaknesses which affect the mission of the church, and evaluate whether that mission was being fulfilled.

William Johnsson, editor of the *Adventist Review* in a December 1991 editorial entitled "The Perth Declaration: Our Response," reinforced the emphasis of the Annual Council action when he stated: "More and more Adventists . . . have lost a sense of distinct identity, of being a 'called' people, a prophetic remnant." He then stated, "I

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[1]George Barna, *Without a Vision, the People Perish* (Glendale, CA: Barna Research Group, 1991), 12.

believe we urgently need to find out again who we are in God's plan and what part He wants us to play."[1]

La Sierra Self-Evaluation

In order to help determine why the membership was not growing, an evaluation was made of the University Church from the perspective of church life cycle.

That random survey indicated the congregation perceived the La Sierra church to be highly institutionalized and beginning to disintegrate. Therefore the church had lost any evangelistic fervor it may have had in the past. A self-evaluation strategy similar to that voted by the Annual Council in 1991, was used to help clarify the purpose and goals of the La Sierra University Church.

La Sierra University Church worship service attendance was declining and the church did not have a clear purpose. A lack of purpose influenced the actions and attitudes of the entire congregation, which was evidenced in the finances and limited involvement of the members in the programs of the church.

The University Church lacked a focus for ministry other than the education of the children of the members. There was no real mission. There was no vision and work for God's redemption in the world.

The University Church needed to think through its reason for existence. It needed to clarify its purpose. The church needed to renew its previous purpose (vision), or develop a new one, and formulate new goals. Group interaction with brainstorming and synthesis was used often. The congregation evaluated the strengths and weaknesses of the University Church through a small group process of congregational assessment, then the group leaders synthesized the results and made recommendations to the Church Board.

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[1]*Adventist Review*, 5 December 1991, 4.

The Church Board spent quality time in small group work at a mini-retreat and afterwards, clarifying the purpose and goals of the University Church. Input from the various groups was reviewed and eventually incorporated into a revised Mission Statement and thirteen goals for the church.

Because of the size of the congregation, there could be only limited involvement of the individual members in the process of clarifying the purpose and goals of the church. Most of the efforts in that process were limited to working with groups, particularly the Church Board which was made up of the leaders of the departments and committees of the church, plus a small number of members-at-large.

The Church Board had twenty-seven members, of which eighteen on the average attended monthly meetings (except July and August when no meetings were held).

The press of regular business at Church Board meetings caused the work associated with this project to be sidelined periodically, and made it difficult to keep the group focused and motivated.[1]

However, the attitudes of those who participated in this project were positive and supportive at all times. Everyone cooperated freely and took part willingly.

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[1]An additional Church Board retreat, which could have solved the focus problem, was not attempted to avoid any suggestion of over-emphasis on the topic and the possibility of negative reaction.

CHAPTER 2

COMMUNITY AND CHURCH PROFILE

Overview

This chapter gives the following concerning the community of Riverside and the La Sierra University Church, since the church is influenced by its background, culture, and environment:

1. History of Riverside
2. Community
3. Area
4. Environment
5. Population
6. Church buildings.

Although located in one of the fastest growing (until recently) areas in the country, the church has not been growing.

Riverside[1]

The La Sierra University Church is located in the city of Riverside. Riverside is an urban city complex situated in the southwestern portion of Riverside County, one of the largest counties in the State of California. The area has a history based in Spanish land grants.

[1]Much of the information contained in the Riverside and La Sierra sections was adapted from the *1990 Community Digest and Membership Directory*, issued by the Greater Riverside (CA) Chambers of Commerce (Riverside, CA: Jolene S. Anderson Publishing Consultants, 1989).

Riverside's written history begins with a Spanish expedition of 1774. Led by Juan Bautista de Anza, the expedition sought to establish a colonization route. Settlers were sent by the governments of Spain and Mexico to establish and inhabit ranchos, army presidios, and mansions, and to attempt to assimilate the native population. Men of prominence were granted large parcels of land for their faithful service to their native country.

One of the largest land grants was to Juan Bandini, who sold 6,700 acres in 1844 to Louis Robidoux, a Frenchman born in Spain who traveled to America and became an American citizen.[1] Robidoux developed a cattle and grain ranch and established an Anglo community by selling parcels of the land to settlers. His property eventually became part of the city of Riverside.

Riverside's warm, dry climate attracted people for reasons of health and as an escape from Eastern winters. Eventually a small guest hotel which featured the popular Mission Revival style of architecture grew to become the world-famous Mission Inn, frequented by presidents, kings, and movie stars.

The city covers almost eighty square miles of diverse terrain, featuring vegetation ranging from cactus to lush botanic gardens. Known as "The City of Trees" and "The City Beautiful," Riverside has thousands of trees, many of which are unique specimens.[2] However, the city may be better known for its palm trees which are in abundance throughout the community and surrounding area.

Riverside has the substance and stability of a community with deep historical roots. Long known as a resort area, it has developed into a large city containing many

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[1]The name Robidoux was unexplainably changed to Rubidoux in later historical records.

[2]For example, the navel orange industry in California was established in Riverside in 1875 with the planting of several orange trees shipped from Brazil. The parent navel orange tree, from which all of the navel oranges in California's multi-million dollar citrus industry descended, still flourishes in a park in the center of the city.

businesses, organizations, and services. There are seven public libraries, over 300 clubs and organizations, and more than 200 churches.[1]

The area has twelve radio stations and receives broadcasts from more than fifty others. The city is served by a cable television system and has its own channel as part of the franchise agreement. A public television station broadcasts from nearby San Bernardino. The local newspaper is the Pulitzer Prize-winning *Press-Enterprise*, the largest newspaper in the area, with a daily circulation of 172,000, and 180,000 for the Sunday edition.

Neighborhoods are diverse and filled with a mixture of longtime residents and many new transplants. The population of Riverside increased dramatically from 140,000 in 1970 to 218,500 in 1990. In 1990 the median age of the population was twenty-five to thirty-four.[2]

Riverside County is connected to neighboring counties by two interstate highways, I-215 and I-10, and two freeways, Route 91 and Route 60. Riverside is principally a bedroom area for Orange and Los Angeles counties to the west. Thousands of people commute daily to those counties from Riverside.

Riverside boasts a Mediterranean climate. Temperatures approach 100 degrees during the day at the height of the summer accompanied by balmy evenings created by westerly ocean breezes. Winters are mild with minimum rainfall. For the most part, the city usually has dry air with very little fog and rain. The mean temperature for the year averages around 64 degrees.

The Riverside Chamber of Commerce in 1991 described the Riverside climate as follows:

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[1]*1991 Community Digest and Membership Directory* (Riverside, CA: Jolene S. Anderson Publishing Consultants, 1990), issued by the Greater Riverside (CA) Chambers of Commerce, 6, from the 1990 U. S. Census, the most recent census information available.

[2]Ibid., 4.

> Abundant sunshine prevails throughout the year. The average wind speed is 10 to 12 miles per hour. Rainfall ranges from . . . 10 (to) 11 inches in the western county. The warm weather contributes to the popularity of water sports--water skiing, jet skiing, swimming, or basking in the sun. And for snow ski enthusiasts, snow is only a short distance away and the season often lasts from November through May.[1]

The fact that smog is not mentioned in the Chamber of Commerce advertising is a conspicuous omission. "Riverside County has some of the worst particle air pollution in the United States."[2]

The Riverside area has the worst visibility in Southern California, with the year-round vistas restricted to five miles. The air is less poisonous than twenty years ago, but particle smog defies control, threatens health, and wreaks havoc with visibility. Smog so impairs views that people cannot see more than ten miles two days in three in the Riverside-San Bernardino area. Clear skies are still decades away.[3]

Unfortunately the Riverside area is not a healthy place to live. There is a link between particle concentrations and death rates. While between 1 percent and 3 percent of all deaths in the United States may be related to particle smog, the risk is higher in Riverside and San Bernardino counties. People who live there are twice as likely to die from breathing particles than people living in Los Angeles or Orange counties, adjacent areas also with high particle concentrations.[4]

Adults who breathe polluted air face a greater cancer risk than people who live in less smoggy places. Women in heavy-particle smog areas are 37 percent more likely to get cancers than women in clean-air cities. Particles aggravate lung and throat

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[1]Ibid, 5.

[2]*The Press Enterprise* (Riverside, CA), "Visibility," 24 May 1992, A5.

[3]Ibid.

[4]Ibid.

tissues, causing them to constrict and slowly suffocate the victim. Asthmatics, the elderly, and those with heart and lung ailments are most vulnerable.[1]

While Riverside was in the past an excellent area to live, it no longer is. Increasingly residents are contemplating moving out of the area to some place with cleaner air and where there are no gangs.

Riverside has a number of rival gangs residing in the city, such as the infamous "Bloods" and "Crips." Their graffiti can be seen in more and more places throughout the city, causing many residents to become increasingly nervous about their presence. Drive-by shootings occur all too frequently in the region, sometimes on a weekly basis.

Almost every religious denomination is represented in Riverside, the town having been founded on religious and educational ideals. Riverside's first church appeared in 1872 as the result of an offer of free land to any religious organization prepared to build. Many churches echo East Coast and European styling and have been designated as city landmarks.

Riverside was the first community to hold outdoor Easter Sunrise Services. Since 1909 worshippers have climbed Mount Rubidoux, with its cross dedicated to Father Junipero Serra, for the annual service.

La Sierra

The La Sierra University Church is located in the suburb of Riverside known as La Sierra. La Sierra is a twelve-square mile residential and small business area located in the southwestern portion of the city of Riverside.[2]

A brochure published prior to 1964 by the La Sierra Chamber of Commerce described La Sierra as an area in "the heart of progress in Riverside County," located

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[1]Ibid.

[2]The La Sierra University Church is located in the 92505 Zip Code area, the area the U.S. Post Office designates as La Sierra. This area is where most of the attending members live.

"between rolling hills to the north, a ribbon of beautiful freeway to the south, an ocean of blue sky in the west, and an inspiring view of the mountains to the east." The same brochure described the local climate as follows:

> La Sierra's climate is almost ideal. Cooling breezes from the sea mingle with balmy desert air to provide a clear atmosphere, invigorating and healthful. The few hot days of summer are relieved by zephyrs from the ocean, and the low humidity always insures a good night's rest. La Sierra's year-round temperature averages 70 degrees.[1]

That is as it once was. Today La Sierra has the same pollution problems as Riverside.

In 1990 the population of the La Sierra community was 36,715. Ages birth through forty-four were in the majority; 36.4 was the adult median age. The ethnic composition of the community was predominantly Caucasian and Hispanic, with smaller subgroups of Asians and Blacks. There were slightly more females than males. (See tables 1 and 2.)

TABLE 1

LA SIERRA POPULATION 1990

Ethnic Group	No.	%
Caucasian	22,322	60.8
Hispanic	10,333	28.1
Asian	2,006	5.5
Black	1,640	4.5
American Indian	335	0.9
Other	79	0.2
Total	36,715	100.0

Source: *The Press-Enterprise* (Riverside, CA), Marketing Research publication, "Riverside Zip Code Demographics," 1991, from the 1990 U. S. Census, the latest figures available at the time this report was prepared.

[1]From an advertising piece lithographed by La Sierra College Press and issued by the La Sierra Chamber of Commerce. Four of the eight pictures used in the piece are of Seventh-day Adventist-owned properties, and the tone of the advertising is Adventist-friendly. The brochure has no date on it; however, it was published prior to 1964 since reference is made to the area being unincorporated, an event which took place in 1964 when the area was annexed to Riverside.

TABLE 2

LA SIERRA GENDER AND AGE 1990

Gender	No.	%
Female	18,375	50.05
Male	18,340	49.95
Total	36,715	100.00
Age		
0-17	11,315	30.8
18-24	4,448	12.1
25-34	7,493	20.4
35-44	5,297	14.4
45-54	3,065	8.4
55-64	2,335	6.4
65+	2,762	7.5
Total	36,715	100.0
Adult Median Age		
36.4		

Source: *The Press-Enterprise* (Riverside, CA), Marketing Research publication, "Riverside Zip Code Demographics," 1991, from the 1990 U. S. Census, the latest figures available at the time this report was prepared.

La Sierra University serves nearly 2,000 students with its College of Arts and Sciences, Graduate School, and Schools of Education, Religion, and Business and Management. Few of the students are members of the La Sierra University Church and few of the students attend services there.

The La Sierra University Church is comprised of a church and Sabbath School building, a joint-use chapel building, and an office-Sabbath School complex. The church and Sabbath School building was built in 1947 adjacent to La Sierra College, and then structurally reinforced and remodeled in 1976. The church building has Mexican Mission cathedral-style architecture with a red tile roof, stained glass windows, and a beige stucco exterior. There is a large bell tower above the front entrance.

The sanctuary is laid out in the form of a cross with transepts and balconies on each side. The main aisles of the sanctuary have black Italian slate for acoustical purposes. The three manual Moller pipe organ behind the centrum (pulpit/stage area) complements very well the cathedral-style architecture of the building. The organ was installed in 1970.

The joint-use chapel building (Sierra Vista Chapel) was built in 1958 across the street from the church and redecorated in 1982. Sierra Vista Chapel is a single-story beige stucco building with a peaked white roof. It has two main sections in terms of use: Community Services and a multi-purpose area. Community Services uses the entire building on Wednesdays, in addition to a twenty-foot by forty-foot storage building behind the Sierra Vista Chapel where household items and food are kept.

The office-Sabbath School complex was built in 1970 of tilt-up concrete construction. It is a two-and-a-half story beige building with a flat roof and is located immediately behind the church.

The buildings have 64,670 square feet of space. They were insured for $5,564,600 in 1992. (See table 3.)

TABLE 3

BUILDING SIZE AND INSURANCE LIMITS
(Effective October 1, 1992-93)

Building	Square Footage	Property Limits
Church including organ and console	38,067	$3,738,000
Sierra Vista Chapel	7,501	425,300
Community Services Storage Building	1,061	13,300
Office Complex	18,041	1,388,000
	64,670	$5,564,600
Contents (30%)		1,669,380
Total Building and Contents		$7,233,980

Summary

The La Sierra University Church is located in the well-established economically stable community of Riverside. However, Riverside is a city with a glamorous past but an uncertain future. The vacation climate of yesteryear has become dangerous to health and is apt to become lethal as suburban sprawl continues.

The ethnic diversity of the community is reflected in the membership of the church which is similarly diverse. The church is very harmonious and without conflict.

The Mexican cultural background of Riverside is reflected in the architecture of the La Sierra Church. Many people are still attracted to the older style of church building with its cathedral ceilings.

Neither the La Sierra University Church nor La Sierra University have been growing. Both have been struggling numerically and financially for years and are gradually being crowded out of existence by the encroaching city. Neither has an aggressive growth program,[1] which means both are well on their way to becoming anachronisms.

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[1]The church has no growth program. In 1991 the University began marketing itself somewhat aggressively, but then unexpectedly in 1992, the prime movers in that program were terminated and not replaced.

CHAPTER 3

HISTORICAL BACKBROUND

Overview

This chapter gives the following concerning the background of the La Sierra University Church, since the church is influenced by its background and culture:

1. History of La Sierra
2. Origin of school
3. Organization of church
4. History of church.

The La Sierra University Church is rooted in education and continues to have that as its focus.

History of La Sierra

The history of La Sierra began at the turn of the century with the development of a 12,000-acre ranch under the guidance of Willits J. Hole, the largest landowner in the area. This represented one of the largest land tracts to be considered for development since the early Spanish settlers and the land grant era. Early references allude to the area as "Starvation Acres," a nickname presumably given to the area because of the small homes and subsistence farms.

Probably one of the most significant early events which gave impetus to the growth of the La Sierra area was the sale by Hole in 1922 of a little more than 300 acres, at the foot of the hills on the western edge of the valley, to the Seventh-day Adventist Church for the establishment of a boarding academy. This became the initial

portion of what is now La Sierra University. Hole also donated some land and money to the school.[1] A college dairy and several small industries followed, joined in 1938 by the Loma Linda Foods plant constructed on nine acres of land donated by the College.

The population of the area grew after World War II with the rush to the suburbs. The population increased from 3,802 in 1950 to over 25,000 in 1964 when the residents annexed the area into Riverside. La Sierra, like most of Riverside, has continued to grow.[2]

Rooted in Education

The La Sierra University Church is rooted in education. It originated with a school, has always focused on education, and continues to be involved with education.

When the Southeastern California Conference was formed in 1905 it had no academy. Nearby, however, the Southern California Conference had San Fernando Academy which had been in operation since 1901. By 1920, the Southern and Southeastern California Conferences were faced with major decisions concerning their educational programs: should each Conference provide an academy of its own, or should the two Conferences operate a joint academy?

San Fernando Academy was no longer able to serve the educational needs of the Southern California Conference. The school was too near the city, additional land was not available, and support was lacking from the constituency to update the old, inconvenient, and unsafe buildings which had been purchased from a Methodist school of theology. So the presidents of the Southern and Southeastern California

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[1]Hole Memorial Auditorium on the La Sierra University campus is named in his honor.

[2]La Sierra University has extensive farm acreage in the heart of the growing area. The University discontinued its agriculture education program in 1988 and since then has been leasing some of the land for farming. Early in 1993 the University endorsed a plan to develop the farm land.

Conferences began to actively promote education expansion and cooperation of the two Conferences.

Many meetings were held in the two Conferences through the fall and winter of 1921 and 1922 to stir and organize the interest of the Seventh-day Adventists in those areas and to call attention of the General Conference of Seventh-day Adventists to the needs of the young people of Southern California.

At a joint meeting of the Southern and Southeastern California Conferences in March, 1922, it was voted to have a joint academy. A short time later, locating and financing committees were chosen and the search for a new school site began in earnest.

At a meeting in April, 1922, the joint academy plan began to unravel, however, when the Southern California Conference decided to continue operating San Fernando Academy for another year. No agreement was reached on a site for the new school, though the delegates favored one in the La Sierra area near Riverside.

In April, 1922, after attempts failed in developing a joint academy for the Southern and Southeastern California Conferences, the Southeastern California Conference decided to move ahead by starting its own school. Three hundred and thirty acres of the La Sierra Ranch near Riverside were bought for $102,550. That initial purchase was soon supplemented by other purchases, raising the land holdings to more than 400 acres.

The General Conference in session at San Francisco in May, 1922 selected committees to build, equip, and finance the new school and selected personnel to operate it. Selected were: J. I. Robison, principal; E. H. Emmerson, Bible and history teacher; Grace Nelson, music teacher; Howard Miller, woodwork teacher; Arthur Logan, farm manager; and Mrs. J. J. Koehn, preceptress.

On July 1, 1922, an announcement was sent out stating that on October 3, 1922, a full-fledged twelve-grade school would open its doors in the La Sierra area. At that time the school had no name and no buildings.

Construction started on July 5, 1922, and continued through the summer. School opened officially on the evening of October 3, 1922, as the announcement said it would, with an initial enrollment of eighty-four students.

The new school was not forgotten by the Southern California Conference. Forty percent of the San Fernando Academy equipment was given to the new school by the Conference. Three truckloads of dormitory and school furnishings were brought from the older school, including a box of books and a laundry tub full of laboratory supplies.[1]

On October 19, sixteen days after it opened, the new school was named La Sierra Academy. The influx of leadership for the new school provided leadership for the fledgling La Sierra University Church, which was formed soon after the school opened.

Church Organized

The La Sierra Church was organized on October 21, 1922, eighteen days after La Sierra Academy was opened, at a meeting presided over by the Southeastern California Conference President, J. J. Nethery. Those present were invited to become members of the new church by requesting that their membership be transferred to La Sierra from their home church.

The meeting minutes read as follows:

> Being necessary to have some body for action, a nucleus of members were voted in, and then these voted in still others present who signified their desire to become members, until nearly ninety were voted in. These were all made members

[1] *Seventh-day Adventist Encyclopedia*, 1966 ed., s.v. "La Sierra College." Keld J. Reynolds, *The First Twenty Years* (Arlington, CA: The Collegiate Press, 1942), 5-10.

on condition that letters of commendation be later received from their home churches. As these letters would be received they would be recorded members without the usual action upon the letters.[1]

Table 4 gives the first officers elected by the congregation at the organizational meeting October 21, 1922 (in the order they appear in the meeting minutes).[2]

All six of the school personnel selected at the General Conference session at San Francisco in May, 1922 (noted by an asterisk above), were included in the list of officers. Nearly all the officers were reelected at the first business meeting held by the church on January 3, 1923. An action taken at that meeting states: "The leading officers (supt. & secty) of the S. school and Miss. Vol. Society, be elected for six months, and the assist. officers for three months."[3]

Church Name

Soon after the formation of the congregation on October 21, 1922, the name La Sierra Church was chosen, in keeping with the school name and the name of the local area.[4] The original name was retained for fifty-seven years, until 1979, when it was changed to The La Sierra Collegiate Church of Seventh-day Adventists.[5]

The second name lasted twelve years, until 1991, when it was changed to The La Sierra University Church of Seventh-day Adventists. The third name was suggested by the congregation in response to a survey on the subject, in conjunction with the adoption by the University of the name La Sierra University.[6]

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[1]*Church Board Record Book*, 1:1.

[2]Ibid, 1-2.

[3]Ibid, 9.

[4]Ibid, 5.

[5]Apparently the name was changed in 1979 without action by the church. Local tradition is that the pastor changed it on his own volition.

[6]In 1925 La Sierra Academy was renamed La Sierra Academy and Normal School; in 1927 it became Southern California Junior College; and in 1939, La Sierra College. In 1940 the secondary grades, under the name La Sierra College Preparatory School, were provided separate classrooms in the

TABLE 4

LA SIERRA UNIVERSITY CHURCH
FIRST OFFICERS OCTOBER 21, 1922

Elders E. H. Emmerson* J. I. Robison*	**Deacons** A. Logan* W. C. Raley R. F. Emmerson C. S. Campbell
Deaconesses Mrs. A. Logan Mrs. W. C. Raley Mrs. R. F. Emmerson Mrs. J. Koehn*	**Treasurer** Howard R. Miller* **Clerk** Mrs. Howard R. Miller
Home Missionary Secretary Mrs. M. E. Parker	
Sabbath School **Superintendent** Professor Volmer	**Assistant. Superintendent** J. W. Dement
Secretary Miss E. Vipond	**Assistant Secretary** Miss Johnson
Superintendent - Primary Mrs. R. F. Emmerson	**Pianist** Miss Grace Nelson*
Missionary Volunteer Leader B. R. Spear	**Assistant Leader** Fred Kent
Secretary Miss Davidson	
Education Secretary Professor Stuyvesant	**Assistant Secretary** Miss Stuyvesant
Music Director Mr. J. Koehn	

* Selected at the General Conference session in May, 1922.

basement of the College's Hole Memorial Auditorium. Then in 1954 the Academy was moved to a location separate from the College campus. *Seventh-day Adventist Encyclopedia*, 1966 ed., s.v. "La Sierra Academy." From 1967 through 1991 the College was associated with Loma Linda University and referred to as the La Sierra Campus of Loma Linda University. In 1991 the arrangement with Loma Linda University was dissolved and the name La Sierra University adopted.

On April 13, 1991, a short survey was taken during the first part of the church service. The congregation was asked to respond briefly to two questions concerning the purpose and name of the La Sierra Collegiate Church. The two questions were:

1. What should the major purpose of the Collegiate Church be? Give an illustration of how this might be carried out.

2. Thought is being given to changing the La Sierra Collegiate Church name. Considering the purpose you suggested above, what do you think the name should be?

The responses to question number 1 concerning the purpose of the church are given elsewhere in this project report. The responses to question number 2 concerning the church name are given in table 5.

TABLE 5

LA SIERRA UNIVERSITY CHURCH
NAME CHANGE SURVEY
RESPONSES APRIL 13, 1991

Name	No.
La Sierra University Church	60
La Sierra University Church of Seventh-day Adventists	17
La Sierra Seventh-day Adventist Church	23
Other miscellaneous	56
No change	63
Total	219

Based on those responses and their own opinions, the Church Board recommended to the congregation that the name be changed to La Sierra University Church of Seventh-day Adventists. The congregation approved the change on June 8, 1991.

Meeting Sites

The La Sierra congregation met in the La Sierra Academy/College facilities until 1947, when a church building was erected.

The first meeting place of the congregation was the Academy chapel. When a new administration building was completed, the congregation met for services in the library. Next they met in the College's Hole Memorial Auditorium; then College Hall. Finally, Baccalaureate Services for the Class of 1947, on June 11, provided the grand opening occasion for the new church.

The congregation has met continually in the church building erected in 1947 except for a one-year period in 1976 when the congregation met in the University's Alumni Pavilion while the church building was under reconstruction.

Pastors

From its organization in 1922 until 1940, a local elder was recognized and sometimes designated by the nominating committee as pastor of the La Sierra Church. These pastors were also ordained ministers connected with the Academy/College. Included in this category were the following pastors: E. E. Emmerson, J. I. Robison, F. G. Young, H. C. Bosney, K. M. Adams, C. M. Sorenson, and E. E. Cossentine.

During the next three pastorates of E. Heppenstall, V. Johns, and F. Abbott, the congregation built its own church building.

Following Elder Abbott, Elder Norval Pease became pastor. However, within two years he was invited to become the president of the College. If Elder Pease's stay was abbreviated, Elder Calvin Osborn's, who followed him was not. During his sixteen-year term of service, the church's Sierra Vista Chapel and College additions were built and the Church Center started. During Elder Morris Venden's three-and-one-half-year pastorate the Church Center was completed, providing Church Offices, a Youth Chapel, two additional Sabbath School rooms, and a large Pathfinder Room.

The next pastor was John Robertson. During his six-and-one-half-year pastorate the church sanctuary was completely reconstructed. When the walls were opened and the "bare bones" exposed to do some remodeling, the builders discovered weaknesses in the World War II structure. It became necessary to reinforce the entire building with steel girders to make it earthquake safe. The congregation met for one year in the College Alumni Pavilion while the church was rebuilt.

Pastor Lynn Mallery followed John Robertson. During his seven-year pastorate the Sierra Vista Chapel was redecorated and recarpeted. Two pastors' offices were converted into computer rooms, two new pastors' offices were built in the Church Office Complex, and a Youth Lounge was added as part of the Youth Chapel.

The present pastor, Lyell Heise, followed Lynn Mallery in 1988. Since his arrival the church offices, choir room, several Sabbath School rooms, and the Counseling Center have been redecorated. An extension has been added to the Community Services warehouse, and the Pathfinder Room facilities have been upgraded. Plans are underway for the renovation and enlargement of the rostrum in the church sanctuary to accommodate larger groups for Church and University worship and music programs.

Table 6 is a list of the La Sierra University Church senior pastors with the years they served the church (where known).

Summary

The rise of La Sierra University and the La Sierra University Church are a modern-day Adventist success story. As the school flourished and grew so did the church. The church was symbiotically linked to the school.

Gradually as the church grew larger, however, it became less dependent on the school for its identity and support. The church is now so independent that some yearn for "the good old days."

TABLE 6

LA SIERRA UNIVERSITY CHURCH
SENIOR PASTORS

Calendar Years	Senior Pastor	Years Served
1922-40	E. E. Emmerson	
	J. I. Robison	
	F. G. Young	
	H. C. Bosney	
	K. M. Adams	
	C. M. Sorenson	
	E. E. Cossentine	
1940-45	E. Heppenstall	5
1945-47	V. Johns	2
1948-53	F. Abbott	61/2
1953-54	N. Pease	11/2
1955-71	C. Osborn	16
1971-74	M. Venden	31/2
1974-80	J. Robertson	61/2
1980-87	L. Mallery	7
1987-88	B. Whited	1/2[1]
1988-	L. Heise	6+

[1]Served as interim pastor May 13-December 28, 1987, at request of pastoral staff, until arrival of new senior pastor.

CHAPTER 4

MEMBERSHIP

Overview

This chapter gives the following concerning the membership of the La Sierra University Church:

1. Background on the organization and growth of the church
2. Analysis of membership activity
3. Distribution of membership.

Analysis indicated the membership has become largely absentee, with only slightly more than half the members living in the Riverside area. There is considerable lag time between decline in attendance and transfer of membership by long-time members.

General

The La Sierra Church was organized on October 21, 1922, with sixty-four charter members. By the end of 1923 the membership had grown to 179.

Membership continued climbing to 370 in 1930, reaching 479 in 1940, then jumped to 908 in 1945, and 1,579 in 1950. The trend of outstanding growth continued for the next twenty-three years until it peaked at 2,664 in 1973. After that the membership declined for four years to 2,284, then climbed back up to the 2,400 level over the next six years. Membership remained near 2,400 for seven years then began to decline in 1989. The total at the end of 1992 was 2,311.

Figure 1 and table 7 represent membership figures from 1922 through 1992.

Baptisms

Baptisms since 1945--the first year complete figures are available--averaged fifty per year, with only a few years having sixty or more (1956, 1958, 1962, 1968-70, 1972, 1979). Baptisms from 1945 through 1992 are shown in figure 2 and table 8.

Membership Activity 1971-1992

The years 1971-1992 include the peak, decline, and plateau periods of La Sierra University Church membership growth, and therefore provide a convenient frame of reference for analyzing recent membership activity. This period includes the pastorates of Venden, Robertson, Mallery, and Heise.

The result of all membership activity for the period 1971-1992 was a decline of 482 (an average of twenty-two per year). (See table 9.)

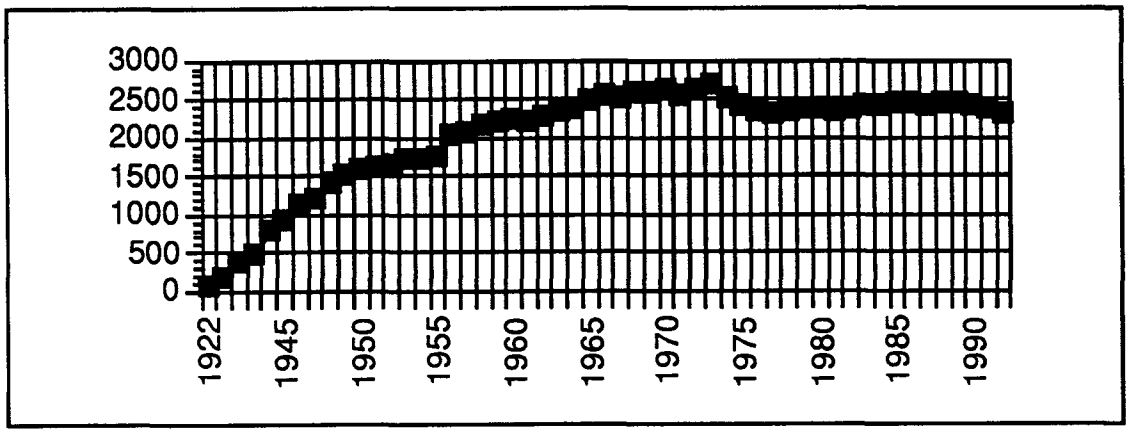

Figure 1. La Sierra University Church membership 1922-1992.

TABLE 7

LA SIERRA UNIVERSITY CHURCH
MEMBERSHIP 1922-1992

Year-End	Membership	Year-End	Membership
1922	64	1966	2538
1923	179	1967	2515
1930	370	1968	2559
1940	479	1969	2581
1944	774	1970	2608
1945	908	1971	2558
1946	1142	1972	2603
1947	1214	1973	2664
1948	1391	1974	2495
1949	1495	1975	2390
1950	1579	1976	2332
1951	1595	1977	2284
1952	1629	1978	2343
1953	1702	1979	2352
1954	1704	1980	2369
1955	1755	1981	2341
1956	2025	1982	2364
1957	2059	1983	2406
1958	2174	1984	2391
1959	2210	1985	2428
1960	2217	1986	2451
1961	2182	1987	2401
1962	2268	1988	2430
1963	2344	1989	2446[1]
1964	2382	1990	2405
1965	2460	1991	2362
		1992	2311

Source: Clerk's Quarterly Reports.

[1]Efforts in 1989 to up-date the membership records resulted in 139 members being dropped as missing (authorized by the church in business session), subject to reinstatement if they request it. Also, after reconciling church and Conference membership records, 183 members were added as an adjustment to the running church total of membership. The net change in 1989 due to those two major actions was an addition of 44 members (183-139=44).

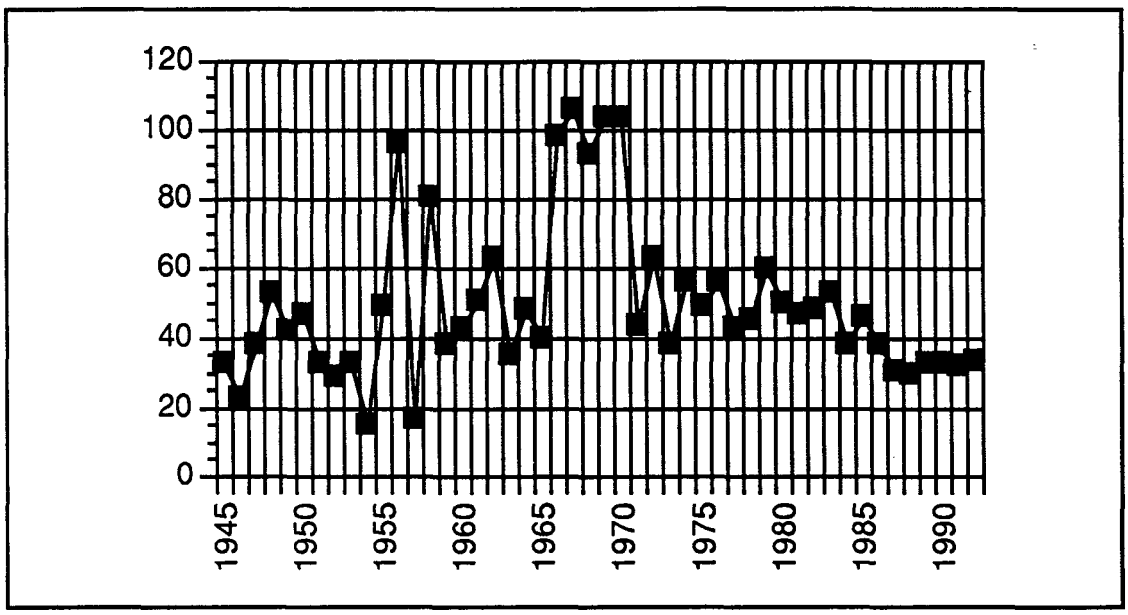

Figure 2. La Sierra University Church baptisms 1945-1992.

TABLE 8

LA SIERRA UNIVERSITY CHURCH
BAPTISMS 1945-1992

Year	No.	Year	No.	Year	No.
1945	33	1961	51	1977	43
1946	23	1962	63	1978	45
1947	38	1963	35	1979	60
1948	53	1964	48	1980	50
1949	42	1965	40	1981	47
1950	47	1966	98	1982	48
1951	33	1967	106	1983	53
1952	29	1968	93	1984	38
1953	33	1969	104	1985	46
1954	15	1970	104	1986	38
1955	49	1971	44	1987	31
1956	96	1972	63	1988	30
1957	17	1973	38	1989	33
1958	81	1974	56	1990	33
1959	38	1975	49	1991	32
1960	43	1976	56	1992	34
				Ave.	50

Source: Clerk's Quarterly Reports.

TABLE 9

LA SIERRA UNIVERSITY CHURCH
MEMBERSHIP ACTIVITY 1971-1992

	Activity			In	Activity				Out	Net
Year	Baptisms	POF	Transfers	Total	Deaths	Apost	Missing	Transfers	Total	Diff
1971	44	–	234	278	18	5	–	316	339	-61
1972	63	–	301	364	32	12	15	260	319	45
1973	38	–	281	319	14	5	–	226	245	74
1974	56	–	221	277	15	19	85	329	448	-171
1975	49	1	232	282	24	3	62	298	387	-105
1976	56	–	210	266	25	5	31	263	324	-58
1977	43	–	163	206	20	8	4	222	254	-48
1978	45	–	259	304	20	10	47	168	245	59
1979	60	–	206	266	25	11	6	215	257	9
1980	50	–	195	245	19	2	17	190	228	17
1981	47	2	136	185	20	15	10	169	214	-29
1982	48	1	140	189	18	3	–	145	166	23
1983	53	1	133	187	18	4	9	113	144	43
1984	38	–	120	158	18	6	–	149	173	-15
1985	46	1	117	164	17	–	14	96	127	37
1986	38	2	118	158	18	–	1	116	135	23
1987	31	–	87	118	18	17	–	133	168	-50
1988	30	1	118	149	18	–	–	102	120	29
1989	33	2	86	121	29	9	139	111	288	-167
1990	33	–	75	108	25	–	–	124	149	-41
1991	32	–	43	75	18	3	26	71	118	-43
1992	34	–	65	99	17	14	18	103	152	-53
Total	967	11	3540	4518	446	151	484	3919	5000	-482
Avg. (+22)	44	1	161	205	20	7	22	178	227	-22

Source: Clerk's Quarterly Reports.

Transfers, Baptisms, and Professions of Faith 1971-1992

A comparison of transfers, baptisms, and professions of faith (the membership activities over which the pastor is most likely to have influence) for the years 1971-1992 discloses the following activity.

During the twenty-two years 1971-1992 there were more transfers out than transfers in. There was an average annual loss of two (the low) during Venden's pastorate and twenty-nine (the high) during Robertson's. Collectively, all four pastors

had more quarters of transfer loss than they did of gain (thirty gain to fifty-five loss). The net difference from transfer activity was a loss of 379 (an average loss of seventeen members per year). (See tables 10 and 11.)

There were over two and one-half times as many members added by baptism (967) as there were losses due to transfers out (379) during the twenty-two years. Baptisms declined from highs of sixty-three in 1972, and sixty in 1979, to thirty-two in 1992. Venden averaged fifty-four per year (the high), while Heise has averaged thirty-two so far (the low). There was an overall average of forty-four baptisms per year for the years 1971-1992. (See tables 10 and 11.)

Most professions of faith are actually transfers in, due to difficulty in getting official notification from the church where the membership is held (usually foreign). During the years 1971-1992, there were eleven regular professions of faith (shown in the POF column) and eighty-six as transfers in (included in the Transfers In column with regular transfers). (See table 9.)

Kingdom Growth 1971-1992

Kingdom growth (new conversions) during the twenty-two years 1971-1992 averaged twenty per year--less than the average of twenty-five biological baptisms and considerably less than the average of 185 transfers in per year. (See table 12.)

Baptisms in 1991

Baptisms in 1991 seem to be representative of the biological growth which has prevailed over the years. Baptisms during 1991 were primarily in the twelve to sixteen age range. (See table 13.)

TABLE 10

LA SIERRA UNIVERSITY CHURCH
TRANSFERS AND BAPTISMS

Pastor	Years	No. Quarters	Net Transfers[1]	Average Yearly Change	Total Baptisms	Average Yearly Baptisms
M. Venden	1971-74	14	-7	-2	188	54
J. Robertson	1974-80	25	-183	-29	308	49
L. Mallery	1980-87	29	-65	-9	309	43
L. Heise	1988-92	20	-124	-25	162	32
Total	22 years	88	-379	-65	967	178
Average for pastors (+4)	5.5 yrs	22	**-95**	**-16**	**242**	**44**

Source: Clerk's Quarterly Reports.

[1]Transfers in, plus professions of faith in lieu of transfers in, and reinstatements, minus transfers out. Disregarded are all other "out" activities (deaths, apostasies, and missing).

TABLE 11

LA SIERRA UNIVERSITY CHURCH
TRANSFER GAIN/LOSS SUMMARY

Pastor	Years	Quarters Gain	Quarters Loss	Quarters No Change	Membership Net Change
Venden	1971-74	6	7	1	-7
Robertson	1974-80	9	15	1	-183
Mallery	1980-87	12	17	0	-65
Heise	1988-92	3	16	1	-124
Total	22 years	30	55	3	-379
Avg. (+22)					**-17**

Source: Clerk's Quarterly Reports.

TABLE 12

LA SIERRA UNIVERSITY CHURCH
ANALYSIS OF GROWTH 1971-1992

	Biological[1] Baptisms	Conversion[2] Baptisms	Transfers In	Total In Activity
1971	26	18	234	278
1972	24	39	301	364
1973	16	22	281	319
1974	33	23	221	277
1975	19	31	232	282
1976	30	26	210	266
1977	8	35	163	206
1978	19	26	259	304
1979	28	32	206	266
1980	26	24	195	245
1981	23	26	136	185
1982	29	20	140	189
1983	43	11	133	187
1984	32	6	120	158
1985	35	12	117	164
1986	27	13	118	158
1987	20	11	87	118
1988	20	11	118	149
1989	20	15	86	121
1990	21	12	75	108
1991	23	9	43	75
1992	17	17	65	99
Total	539	439	4079	4518
Avg. (+22)	25	20	185	205

Source: Clerk's Quarterly Reports.

[1]Included as Biological are baptisms of members' children, youth, and La Sierra University students raised in the church. University students are included in this category because church records do not provide sufficient information to make a distinction (for example, age is not generally available at the time of baptism).

[2]Included as Conversion are baptisms of children, youth, University students and adults not raised in the church, baptisms of adults raised in the church, and professions of faith other than those in lieu of transfer in.

TABLE 13

LA SIERRA UNIVERSITY CHURCH
BAPTISMS IN 1991

Age	No.	Age	No.	Age	No.
12	5	17	1	30	1
13	7	18	1	32	1
14	4	19	1	58	1
15	2	21	1	59	1
16	2	25	2	Adult	2
				Total	32

Source: Clerk's Quarterly Reports.

Distribution of Membership

The La Sierra University Church membership at the end of 1991 was 2,362, composed of 1,497 family units with an average of 1.58 members each. The members were distributed widely, with only 62.0% living in the Riverside area. The rest lived in many places out of the area, as table 14 shows. No addresses were available for 170 members.[1]

At the end of 1992 the membership was down to 2,311. The 1,495 family units were still distributed widely with an average of 1.55 members each. The distribution had changed significantly, however, from the year before, particularly in the Riverside and other Southern California areas. There were ninety-seven fewer families in Riverside and 180 more in the other local areas, a substantial shift out of the La Sierra area. (See table 14.)

[1]An on-going process endeavors to locate missing members and encourage them to transfer their membership to a church in their local area. Those not located are eventually dropped as missing after authorization by the church in business session, with the provision that they may be reinstated upon request by the member.

TABLE 14

LA SIERRA UNIVERSITY CHURCH
GEOGRAPHICAL DISTRIBUTION
OF MEMBERSHIP
DECEMBER 31, 1991

	1991		1992	
Geographical Area	**No.**	**%**	**No.**	**%**
Riverside	930	62.0	833	56.0
So. California-Other	150	10.0	330	22.0
Remainder of California	125	8.3	76	5.0
Out of State	106	7.1	98	6.5
Out of Country	18	1.2	16	1.0
No Addresses	170	11.4	142	9.5
Total Family Units (including 1-member units)	**1499**	100.0	**1495**	100.0
Total Membership	**2362**		**2311**	
Total Family Units	÷1499		÷1495	
Average Members per Family Unit	1.58		1.55	

Source: Membership records (database).

Ethnic, Gender, and Handicapped Composition of Church

The ethnic composition of the La Sierra University Church membership as of December 31, 1990,[1] was predominantly Caucasian, with large Asian and Hispanic subgroups. There were slightly more females than males, and there were only a few handicapped members. (See table 15.)

[1]As determined for a report requested by the North American Division-Office of Human Relations.

TABLE 15

LA SIERRA UNIVERSITY CHURCH ETHNIC, GENDER AND HANDICAPPED COMPOSITION DECEMBER 31, 1990

Ethnic Group	No.	%
Caucasian	1670	70.6
Asian	278	11.8
Hispanic	241	10.2
Black	105	4.4
American Indian	8	.4
Other	62	2.6
Total	2364	100.0
Gender		
Female	1276	54.0
Male	1088	46.0
Total	2364	100.0
Handicapped		
Differently Able	13	.6

Source: Membership records (database).

The ethnic composition of the La Sierra University Church was similar to that of the community, with some notable exceptions. Church membership differed (see table 16) from the community in 1990 in the following ways:

1. The ratio of Caucasians was greater by approximately 10%
2. The ratio of Asians was greater by approximately 6%
3. The ratio of Hispanics was less by approximately 18%[1]
4. The ratio of other ethnic groups was greater by approximately 2%
5. The ratio of women was greater by approximately 4%

[1]The difference in Hispanic membership is accounted for by the fact that there is a Spanish La Sierra Seventh-day Adventist Church less than two miles away with a membership of over 1000.

6. The ratio of men was less by approximately 4%

7. The adult median age was greater by approximately twenty years.

TABLE 16

LA SIERRA UNIVERSITY CHURCH
ETHNIC COMPARISON WITH
COMMUNITY FOR
THE YEAR 1990

Ethnic Group	LSUC %	La Sierra %
Caucasian	70.6	60.8
Asian	11.8	5.5
Hispanic	10.2	28.1
Black	4.4	4.5
American Indian	0.4	0.9
Other	2.6	0.2
Total	100.0	100.0
Gender		
Female	54.0	50.05
Male	46.0	49.95
Total	100.0	100.00
Adult Median Age		
	56.0[1]	36.4

Source: Membership records (database), and *The Press-Enterprise* (Riverside, CA), Marketing Research Department publication, "Riverside Zip Code Demographics," from the 1990 U. S. Census, the latest figures available at the time this report was prepared.

[1]No age statistics are available for the La Sierra University Church. The median age of 56.0 is an estimate based on those who attend from week to week.

Bulletin Usage/Worship Attendance

Although average weekly bulletin usage[1] is not equivalent to attendance at the worship service, there seems to be a relationship between the two. The exact relationship has yet to be established.

There has been a somewhat steady decline in weekly bulletin usage since 1981 when bulletin record keeping was started. Average usage declined from 1,173 in 1981 to 859 in 1992, a 26.8% drop. Similarly, there has been an observable decline in worship attendance during this same period.

Figure 3 and table 17 present average bulletin usage for the years 1981-1992.

Table 18 gives bulletin usage and actual attendance for the same Sabbaths where a count of attendance was made.[2] Actual attendance seems to run approximately 85% of bulletin usage (with variance from 65% to 95%).

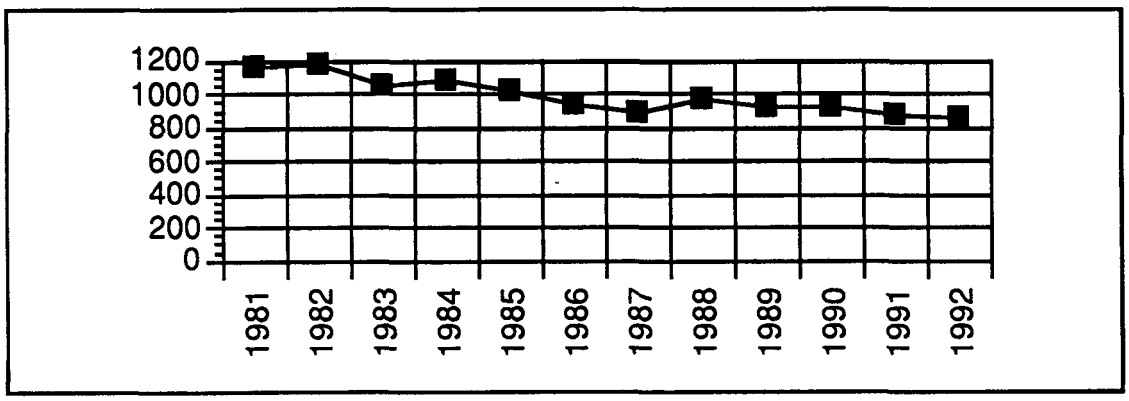

Figure 3. La Sierra University Church bulletin usage 1981-1992.

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[1]Bulletin usage is the difference between the number of bulletins printed and the number left over after a church service.

[2]A regular count of attendance has not been available.

Table 19 gives the bulletin usage and attendance count for the first two weeks of April, 1992, the last available attendance count. A continuing decline in worship attendance appears to be indicated.

TABLE 17

LA SIERRA UNIVERSITY CHURCH
BULLETIN USAGE
1981-1992

Month	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992
Jan	—	1326	1173	1123	1106	993	960	886	966	940	932	851
Feb	—	1312	1121	1054	1088	848	784	939	831	850	824	833
Mar	—	1465	1127	987	1075	962	940	976	986	903	874	774
Apr	—	1189	1006	1157	1015	962	864	1010	1021	925	830	1182
May	—	1122	915	1302	953	876	854	906	951	900	857	871
Jne	1236	1278	1256	1097	1150	1095	1070	1120	976	1273	1002	958
Jly	1058	956	943	873	862	886	861	888	829	748	780	717
Aug	1036	891	886	784	854	754	743	878	745	789	776	639
Sep	945	992	917	931	957	868	822	852	863	882	839	781
Oct	1419	1372	1225	1421	1227	1109	1030	1082	889	980	978	986
Nov	1333	1192	1085	1171	1060	979	973	1085	1025	1041	1001	—
Dec	1186	1092	979	1037	956	925	822	990	980	892	907	—
Avg.	1173	1182	1053	1078	1025	938	894	968	922	927	883	859

Summary

Although baptisms have tended to offset net transfer loss, they have never been phenomenal, having barely exceeded 100 only three times during the peak years. The majority of baptisms in recent years have been of members' children.

Membership has become largely absentee, with only 56% living in the Riverside area at the end of 1992. The rest live out of the immediate area, and many apparently do not attend church at all. No addresses are available for nearly 10% of the members.

TABLE 18

LA SIERRA UNIVERSITY CHURCH
BULLETIN USAGE/ATTENDANCE
1988-1991

		1988		1989		1991	
Month	Sabbath	Bull.	Attend.	Bull.	Attend.	Bull.	Attend.
January	1			1085	948		
	2			949	766		
	3			909	702		
	4			920	733		
February	1			839	641		
	2			998	840		
	3			923	823		
	4			563	869		
March	1			1094	859		
	2			1385	1207		
	3			743	696		
	4			723	730		
April	1			1692	----		
	2			860	724		
	3			889	665		
	4	892	632				
	5	1087	954				
May	1	982	787				
	2	922	742				
	3	903	770				
	4	817	660				
June	1	766	693				
	2	1959	1853				
	3	862	727				
	4	891	671				
July	1	871	620				
	2	926	892				
	3	933	742				
	4	799	618				
	5	911	665				
August	1	853	742				
	2	823	729				
	3	890	724				
	4	947	915				
September	1	856	783			842	573
	2	844	806			737	492
	3	821	626			794	522
	4	887	794			982	648
October	1	1007	724			926	882
	2	1121	883			907	748
	3	1135	1205			982	1145
	4	1043	912			1097	961
	5	1106	869				
November	1	948	756				
	2	1124	996				
	3	1293	1178				
	4	973	772				
December	1	1229	1100				
	2	1095	1142				
	3	774	790				
	4	915	868				
	5	936	752				

TABLE 19

LA SIERRA UNIVERSITY CHURCH
BULLETIN USAGE/ATTENDANCE
1992

Month	Sabbath	Bulletins	Attendance
April	1	824	597
	2	760	589

Although the membership was similar to the community in 1990, the last year for which community figures were available, membership differed in the percentages of its ethnic mix. There were more Caucasians and Asians, but less Hispanics[1] than the community; also, there were more women and less men, percentage-wise. The attending membership was considerably older than the community-at-large.

Attendance has been declining in recent years in spite of efforts to counter the trend. There has been considerable lag time between decline in attendance and transfer of membership, because long-time members have been reluctant to leave the church where they have attended for years. Recent attractions in the surrounding area which have drawn some members away have been The Celebration Center (Dan Simpson), Loma Linda University (Bill Loveless), Azure Hills (Morris Venden), and Riverside (Smuts van Rooyen).

[1]The difference in Hispanic membership is accounted for by the fact that there is a Spanish La Sierra Seventh-day Adventist Church less than two miles away with a membership of over 1000.

CHAPTER 5

TITHE

Overview

This chapter gives an analysis of the tithing patterns of the members of the La Sierra University Church, in an effort to find a relationship with the declining membership and attendance at church services. Analyzed were the following:

1. Tithe for the years 1971-1992 for the church, Conference, and Division
2. Comparison with Disposable Personal Income and Consumer Price Index
3. Member-giving patterns.

Declining tithe was accounted for partially by declining membership. Several shifts in overall giving by categories tended to offset each other.

General

La Sierra University Church tithe increased from $677,351 in 1971[1] to a high of $1,470,603 in 1986, an increase of $345.96 per capita ($605.68-259.72). (See table 20.)

Tithe per capita indexed (1982-84=100.0) for the University Church, the Southeastern California Conference, and the North American Division, was greater than Disposable Personal Income Per Capita indexed (DPI) and the Consumer Price Index (CPI) for thirteen years (1971-1983). It was less than DPI and CPI for the other eight years (1984-1991) for all three.

[1]The years 1971-1992 were used in this analysis since those were years for which financial information was readily available.

La Sierra University Church tithe per capita indexed was greater than that of the Southeastern California Conference for four years (1980, 1981, 1983, and 1985), and was greater than that of the North American Division for eight years (1977-1983, and 1986). All other years during the twenty-one-year period of 1971-1991, it was less than that of the Southeastern California Conference and the North American Division.

Figure 4 and tables 20, 21, and 22 refer to tithe per capita indexed for the La Sierra University Church and Southeastern California Conference for the years 1971-1992, and North American Division for the years 1971-1991. No figures were available for 1992 for the North American Division at the time this report was prepared.

Considerable effort was put into analyzing 1990, 1991 and 1992 tithe in order to better understand member-giving patterns. Three ranges of giving were used for year-to-year comparisons for convenience ($.01-699; $700-999; and $1,000 and more). Five ranges of giving were used for individual year analysis based on what appeared to be natural divisions ($.01-100; $200-900; $1,000-5,000; $6,000-9,000; and $10,000-20,000).

1990 Tithe

In 1990 University Church tithe unexpectedly declined $156,640 (10.9%) from the preceding year. See table 23 for an analysis of tithe contributions for 1989 and 1990.

There were 154 new donors and 320 persons who increased their tithe in 1990. Tithe for this group went from $590,088 to $812,222 in 1990, an increase of $222,134 (37.6%).

However, there were 256 members who tithed in 1989 but stopped tithing in 1990, and 298 persons who tithed less in 1990. Tithe for this group went from $839,820 to $461,046, a decrease of $377,200 (45.1%).

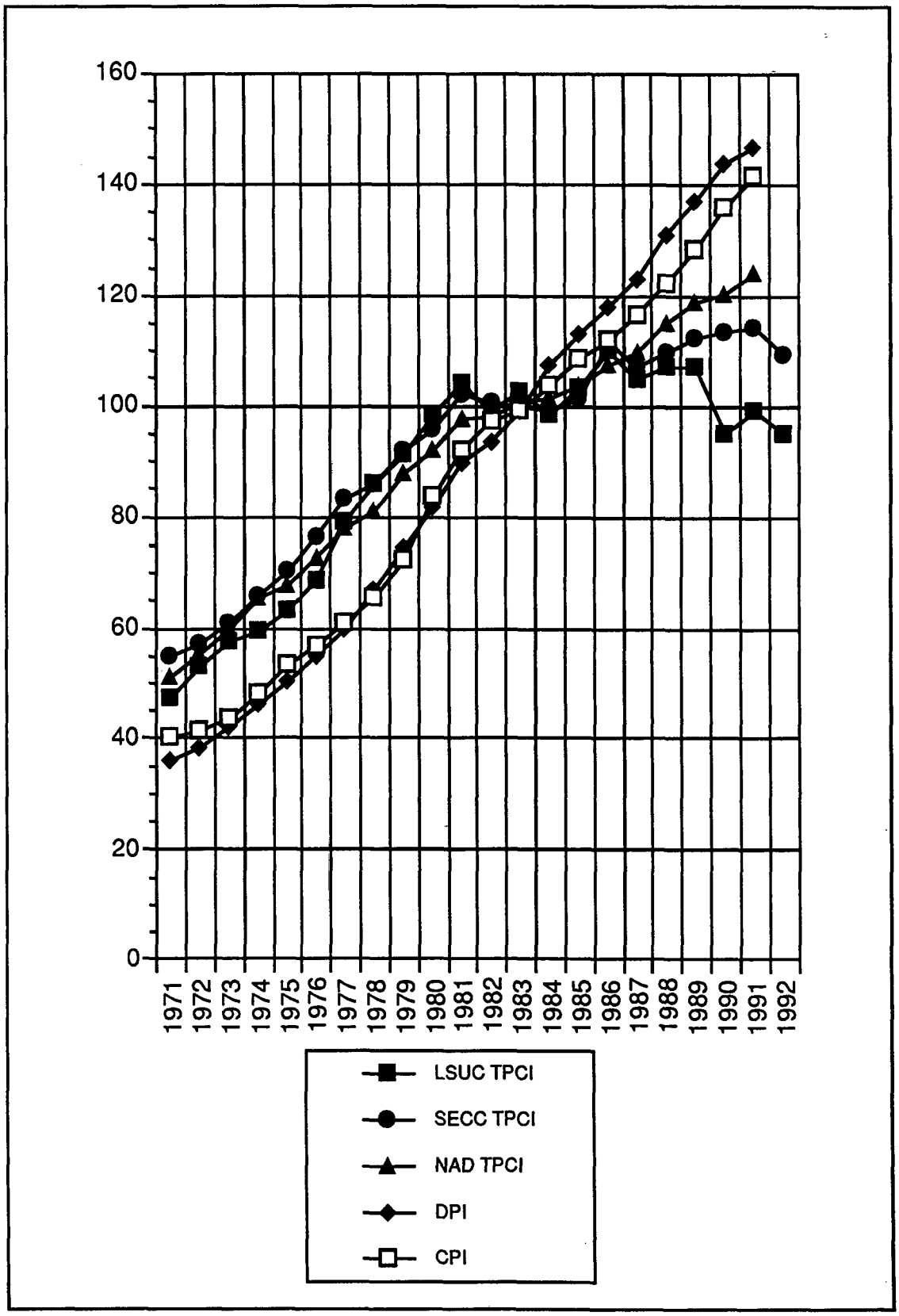

Figure 4. La Sierra University Church tithe per capita indexed 1971-1992.

TABLE 20

LA SIERRA UNIVERSITY CHURCH
TITHE PER CAPITA INDEXED
1971-1992

Year	LSUC Tithe	Tithe[1] Per Capita	TPI[2]	DPI[3]	CPI[4]
			1982-84 = 100.0		
1971	$677,351	$259.72	47.2	36.0	40.1
1972	745,004	291.24	52.9	38.2	41.4
1973	826,081	317.36	57.7	42.0	43.7
1974	873,389	327.85	59.6	46.2	48.2
1975	869,251	348.40	63.3	50.5	53.3
1976	898,953	376.13	68.4	55.0	56.9
1977	1,013,868	434.76	79.0	59.8	60.8
1978	1,077,857	471.92	85.8	67.0	65.3
1979	1,177,115	502.40	91.3	74.4	72.3
1980	1,273,446	541.43	98.4	81.7	83.7
1981	1,358,715	573.54	104.2	89.6	91.9
1982	1,278,258	546.03	99.2	93.6	97.3
1983	1,333,288	564.00	102.5	99.1	99.1
1984	1,300,546	540.54	98.2	107.3	103.6
1985	1,358,807	568.30	103.3	113.2	108.4
1986	1,470,603	605.68	110.1	118.1	111.9
1987	1,411,625	575.93	104.7	123.0	116.7
1988	1,413,118	588.55	107.0	131.0	122.1
1989	1,432,074	589.33	107.1	136.9	128.3
1990	1,275,434	521.44	94.8	143.8	135.9
1991	1,312,603	545.78	99.2	146.7	141.4
1992	1,234,850	522.80	95.0	NA[5]	NA

[1]Tithe Per Capita based on membership at preceding year-end.

[2]Tithe Per Capita indexed to 1982-84=100 to correspond with Consumer Price Index.

[3]Total personal income less personal tax and nontax payments for California (the income available to persons for spending and saving). *Per Capita Disposable Personal Income, For States and Regions (Dollars).* U.S. Department of Commerce, Regional Economic Information System, Bureau of Economic Analysis, September, 1991. Disposable Personal Income indexed to 1982-84=100 to correspond with Consumer Price Index.

[4]Consumer Price Index: all items for all urban consumers, Los Angeles-Anaheim-Riverside area. "The CPI is based on prices of food, clothing, shelter, and fuels, transportation fares, charges for doctors' and dentists' services, drugs, and the other goods and services that people buy for day-to-day living. . . . Separate indexes are . . . published by size of city, by region of the country . . . and for 27 local areas. Area indexes do not measure differences in the level of prices among cities, they only measure the average change in prices for each area since the base period." *Technical Note-Brief Explanation of the CPI*, Bureau of Labor Statistics (n.p.:n.d.)

[5]DPI and CPI for 1992 were not available at the time this report was prepared.

The net difference between the increase (154 donors: $222,134) and the decrease (256 donors: $377,200) was a decrease of 102 donors (11.6%) and a decrease of $156,640 in tithe (10.9%).

Although some of the tithe decrease could be accounted for by deaths, transfers out, and the economic recession, the reasons for much of it were not known. A large number of the persons who turned in less tithe attended the University Church on a regular or frequent basis. Most of those who increased their tithe were regular (not new) members.

TABLE 21

SOUTHEASTERN CALIFORNIA CONFERENCE
TITHE PER CAPITA INDEXED 1971-1992

Year	SECC Tithe	Tithe Per Capita	TPI	DPI	CPI
			1982-84 = 100.0		
1971	$7,533,483	$272.31	54.9	36.0	40.1
1972	8,173,899	284.22	57.3	38.2	41.4
1973	9,059,545	303.50	61.1	42.0	43.7
1974	10,031,055	325.96	65.7	46.2	48.2
1975	10,830,246	349.03	70.3	50.5	53.3
1976	12,138,171	379.84	76.5	55.0	56.9
1977	13,559,172	412.48	83.1	59.8	60.8
1978	14,601,284	426.71	86.0	67.0	65.3
1979	16,167,438	456.73	92.0	74.4	72.3
1980	17,475,997	476.03	95.9	81.7	83.7
1981	19,166,566	506.96	102.1	89.6	91.9
1982	19,546,723	500.31	100.8	93.6	97.3
1983	19,990,633	496.51	100.0	99.1	99.1
1984	20,576,654	492.50	99.2	107.3	103.6
1985	21,547,449	503.12	101.3	113.2	108.4
1986	23,770,397	553.79	111.6	118.1	111.9
1987	24,373,863	530.89	106.9	123.0	116.7
1988	25,833,055	544.35	109.7	131.0	122.1
1989	26,814,124	557.34	112.3	136.9	128.3
1990	27,836,418	563.34	113.5	143.8	135.9
1991	29,003,839	566.44	114.1	146.7	141.4
1992	28,874,053	543.43	109.5	NA	NA

TABLE 22

NORTH AMERICAN DIVISION
TITHE PER CAPITA INDEXED
1971-1991

Year	NAD Tithe	Tithe Per Capita	TPI	DPI	CPI
			1982-84 = 100.0		
1971	$101,744,069	$236.52	51.2	36.0	40.1
1972	113,496,203	255.54	55.3	38.2	41.4
1973	127,314,609	276.85	59.9	42.0	43.7
1974	143,693,928	302.07	65.4	46.2	48.2
1975	154,156,131	313.12	67.8	50.5	53.3
1976	170,795,009	335.42	72.6	55.0	56.9
1977	189,084,607	359.76	77.9	59.8	60.8
1978	202,347,723	373.83	80.9	67.0	65.3
1979	225,167,117	405.08	87.7	74.4	72.3
1980	243,128,160	425.01	92.0	81.7	83.7
1981	266,131,091	450.19	97.5	89.6	91.9
1982	275,901,517	452.14	97.9	93.6	97.3
1983	292,736,700	465.76	100.8	99.1	99.1
1984	302,815,147	467.62	101.3	107.3	103.6
1985	317,233,301	479.08	103.7	113.2	108.4
1986	338,165,395	496.88	107.6	118.1	111.9
1987	351,723,031	506.49	109.7	123.0	116.7
1988	375,989,624	531.65	115.1	131.0	122.1
1989	394,004,856	548.24	118.7	136.9	128.3
1990	408,789,178	555.11	120.2	143.8	135.9
1991	428,284,963	572.60	124.0	146.7	141.4

TABLE 23

LA SIERRA UNIVERSITY CHURCH
1989/1990 TITHE GAIN/LOSS

Dollar Range	1989 Tithe	1990 Tithe	Amount Gain/Loss	1989 Donors	1990 Donors	Donor Gain/Loss
+1000 & More	$208,115	$332,997	$124,882	45	61	16
+700 - 999	51,417	79,010	27,593	26	33	7
+ .01 - 699	330,556	400,215	69,659	249	380	131
Sub-Total	$590,088	$812,222	$222,134	320	474	154
No Change	$2,166	$2,166	$0	5	5	0
- .01 - 699	$337,594	$263,576	-$74,017	405	215	-190
-700 - 999	64,415	33,637	-30,779	39	18	-21
-1000 & More	437,811	163,833	-273,978	110	65	-45
Sub-Total	$839,820	$461,046	-$378,774	554	298	-256
Total	**$1,432,074**	**$1,275,434**	**-$156,640**	**879**	**777**	**-102**

An analysis of the tithe contributions of the 777 donors in 1990 (figure 5 and table 24) reveals the following groupings:

1. $10,000-20,000 range--1.54% of the donors (12) returned 15.04% of the tithe ($191,872).

2. $6,000-9,000 range--2.70% of the donors (21) returned 12.02% of the tithe ($153,429).

3. $1,000-5,000 range--40.04% of the donors (311) returned 63.03% of the tithe ($803,936).

4. $200-900 range--26.52% of the donors (206) returned 8.60% of the tithe ($109,536).

5. $.01-100 range--29.22% of the donors (227) returned 1.31% of the tithe ($16,661).

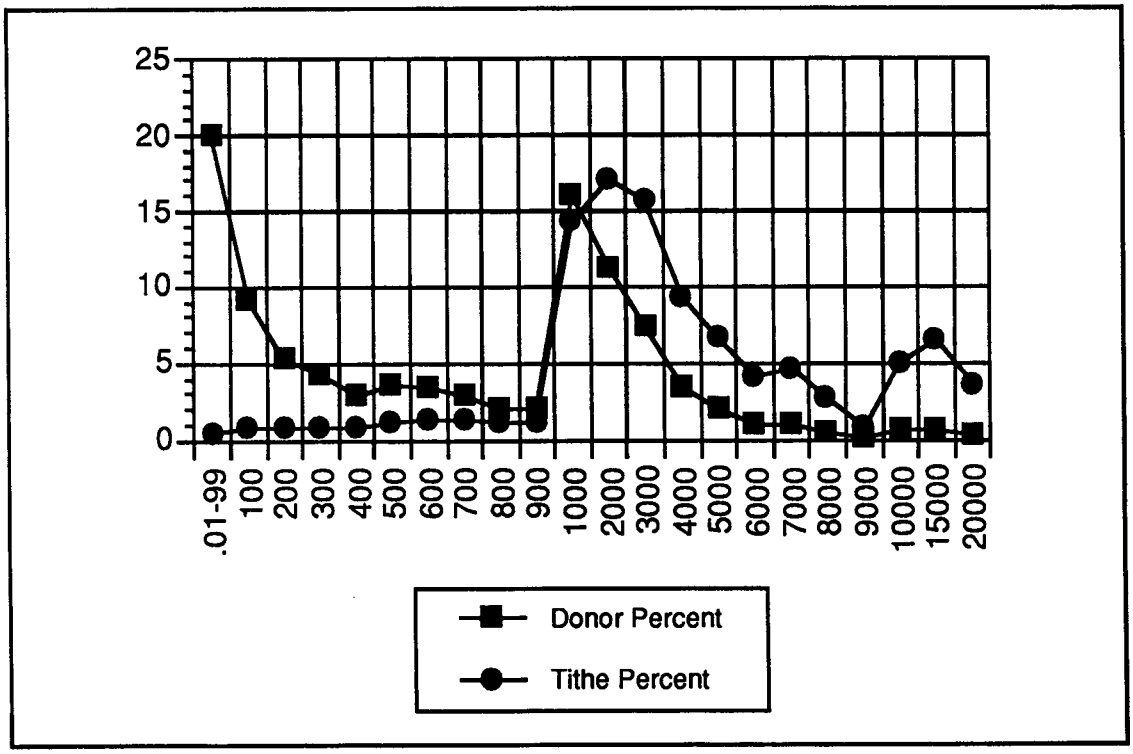

Figure 5. La Sierra University Church 1990 tithe categories.

TABLE 24

LA SIERRA UNIVERSITY CHURCH
1990 TITHE CATEGORIES

Dollar Range	1990 Tithe	No. of Donors	Tithe %	Donor %
20,000	$46,351	2	3.63	0.26
15,000	82,211	5	6.45	0.64
10,000	63,310	5	4.96	0.64
	$191,872	12	15.04	1.54
9,000	$9,837	1	0.77	0.13
8,000	33,984	4	2.66	0.51
7,000	58,475	8	4.58	1.03
6,000	51,133	8	4.01	1.03
	$153,429	21	12.02	2.70
5,000	$85,248	16	6.68	2.06
4,000	117,747	26	9.23	3.35
3,000	199,942	57	15.68	7.34
2,000	217,497	87	17.05	11.20
1,000	183,502	125	14.39	16.09
	$803,936	311	63.03	40.04
900	$5,070	16	1.18	2.06
800	13,541	16	1.06	2.06
700	17,175	23	1.35	2.96
600	16,653	26	1.31	3.35
500	15,429	28	1.21	3.60
400	10,281	23	0.81	2.96
300	11,206	33	0.88	4.25
200	10,181	41	0.80	5.28
	$109,536	206	8.60	26.52
100	$10,668	71	0.84	9.14
.01-99	5,993	156	0.47	20.08
	$16,661	227	1.31	29.22
Total	**$,275,434**	**777**	**100.00**	**100.00**

Tithe Survey

Because a decline of $156,640 in tithe was unusual for the La Sierra University Church, an attempt was made to determine the reason(s) so that efforts could be made to correct the situation. Selected members whose tithe declined 10% or more in 1990 from the preceding year were asked to respond to a Tithe Survey.

One hundred and forty-six surveys were sent to those selected, and a follow-up card was sent ten days later. Seventy-one surveys were returned (48.6%), of which sixty-eight were usable (46.6%). The usable surveys were then processed by my consulting statistician.[1]

The conclusion drawn from the Tithe Survey was: "Simply put, a major portion of the reduction in tithe was the result of an aging church with members retiring and, thus, having less money to tithe." (See appendix 7.)

1991 Tithe

In 1991 University Church tithe rebounded with an increase of $37,170 (2.9%). An analysis of University Church tithe contributions for 1990 and 1991 (see table 25) reveals the following:

There were 176 new donors and 271 persons who increased their tithe in 1991. Tithe for this group went from $583,104 to $861,984 in 1991, an increase of $278,880 (47.8%).

However, there were 199 persons who tithed in 1990 but stopped tithing in 1991, and 301 persons who tithed less in 1991. Tithe for this group went from $688,998 to $447,288--a decrease of $241,710 (35.1%).

The net difference between the increase (176 donors: $278,880) and the decrease (199 donors: $241,709) was a decrease of 23 donors (2.9%) but an increase of $37,169 in tithe (2.9%).

---

[1]Jerry W. Lee, Ph.D., Professor of Health Promotion and Education, Loma Linda University.

TABLE 25

LA SIERRA UNIVERSITY CHURCH
1990/1991 TITHE GAIN/LOSS

Dollar Range	1990 Tithe	1991 Tithe	Amount Gain/Loss	1990 Donors	1991 Donors	Donor Gain/Loss
+1000 & More	$209,920	$393,004	$183,084	45	64	19
+700 - 999	44,085	73,499	29,414	22	35	13
+ .01 - 699	329,099	395,481	66,382	204	348	144
Sub-Total	$583,104	$861,984	$278,880	271	447	176
No Change	$3,331	$3,331	$0	6	6	0
- .01 - 699	$345,531	$272,786	-$72,745	394	223	-171
-700 - 999	105,318	71,420	-33,898	41	35	-6
-1000 & More	238,148	103,082	-135,066	65	43	-22
Sub-Total	$688,998	$447,288	-$241,709	500	301	-199
Total	**$1,275,434**	**$1,312,603**	**$37,169**	**777**	**754**	**-23**

An analysis of the tithe contributions of the 754 donors in 1991 (figure 6 and table 26) reveals the following groupings:

1. $10,000-20,000 range--1.72% of the donors (13) returned 17.86% of the tithe ($234,355).

2. $6,000-9,000 range--2.79% of the donors (21) returned 11.90% of the tithe ($156,192).

3. $1,000-5,000 range--39.79% of the donors (300) returned 61.37% of the tithe ($805,502).

4. $200-900 range--25.35% of the donors (191) returned 7.69% of the tithe ($100,906).

5. $.01-100 range--30.37% of the donors (229) returned 1.19% of the tithe ($15,648).

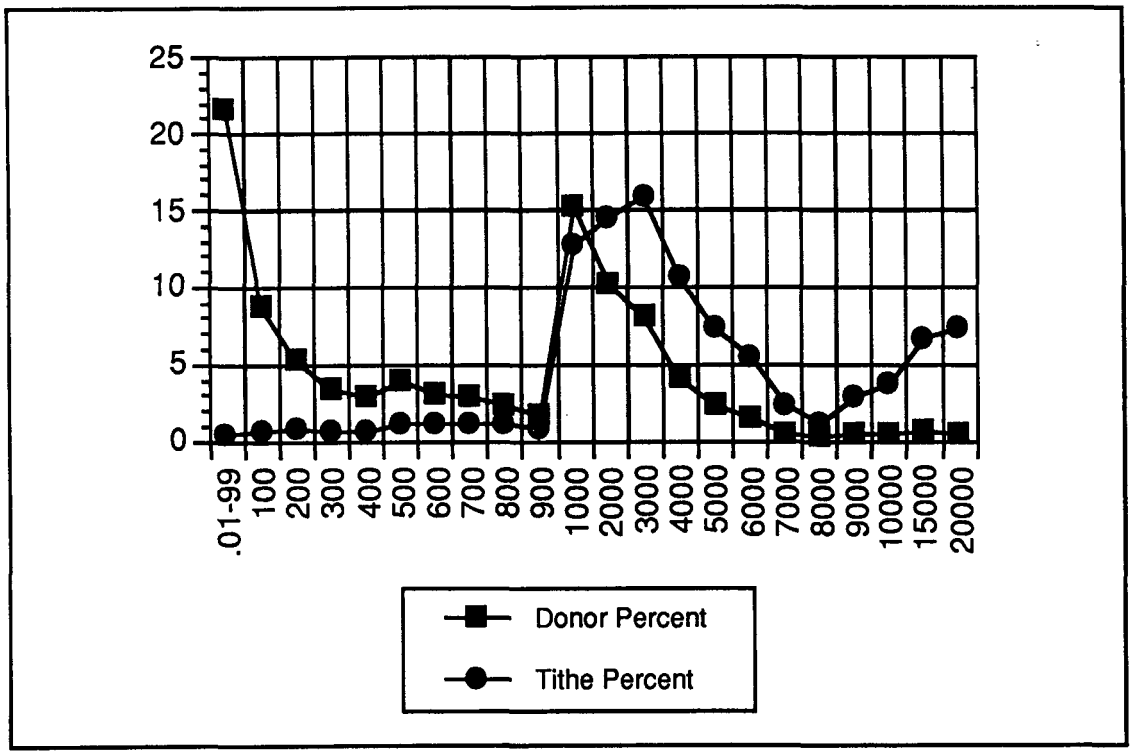

Figure 6. La Sierra University Church 1991 tithe categories.

1990 and 1991 Compared

A comparison of the tithe returned for 1990 and 1991 and the number of donors (see figures 7 and 8 and table 27) reveals the following:

There were increases in ten ranges totaling $152,396, with an increase of thirty donors.

There were decreases in twelve ranges totaling $115,227, with a decrease of fifty-three donors.

The difference between the increase of $152,396 and the decrease of $115,227, was a net increase of $37,169 in tithe. The difference between the increase of thirty donors and the decrease of fifty-three donors was a net decrease of twenty-three donors.

Comparing the two years 1990 and 1991 reveals the following:

1. $10,000-20,000 range--There was one more donor in 1991 than in 1990, and $42,483 more tithe was returned in 1991.

2. $6,000-9,000 range--The same number of donors returned $2,763 more tithe in 1991.

3. $1,000-5,000 range--Eleven fewer donors returned $1,566 more tithe in 1991.

4. $200-900 range--Fifteen fewer donors returned $8,630 less tithe in 1991.

5. $.01-100 range--There were two more donors in 1991 than in 1990, but $1,013 less tithe was returned in 1991.

1992 Tithe

In 1992 University Church tithe decreased $77,753 (5.9%) from 1991. An analysis of University Church tithe contributions for 1991 and 1992 (see table 28) reveals the following:

There were 194 new donors and 255 persons who increased their tithe in 1992. Tithe for this group went from $497,822 to $736,403 in 1992, an increase of $238,581 (47.9%).

However, there were 211 persons who tithed in 1991 but stopped tithing in 1992, and 491 persons who tithed less in 1992. Tithe for this group went from $809,450 to $493,116--a decrease of $316,334 (39.1%).

The net difference between the increase (194 donors: $238,581) and the decrease (211 donors: $316,334) was a decrease of 17 donors (2.3%) and a decrease of $77,753 in tithe (5.9%).

TABLE 26

LA SIERRA UNIVERSITY CHURCH
1991 TITHE CATEGORIES

Dollar Range	1991 Tithe	No. of Donors	Tithe %	Donor %
20,000	$97,627	4	7.44	0.53
15,000	87,535	5	6.67	0.66
10,000	49,193	4	3.75	0.53
	$234,355	13	17.86	1.72
9,000	$38,840	4	2.96	0.53
8,000	16,056	2	1.22	0.27
7,000	30,000	4	2.29	0.53
6,000	71,296	11	5.43	1.46
	$156,192	21	11.90	2.79
5,000	$97,688	18	7.44	2.39
4,000	139,668	31	10.64	4.11
3,000	209,226	61	15.94	8.09
2,000	191,081	76	14.56	10.08
1,000	167,839	114	12.79	15.12
	$805,502	300	61.37	39.79
900	$11,547	12	0.88	1.59
800	15,197	18	1.16	2.39
700	15,403	21	1.17	2.79
600	14,675	23	1.12	3.05
500	16,169	30	1.23	3.98
400	9,320	21	0.71	2.79
300	8,878	26	0.68	3.45
200	9,717	40	0.74	5.31
	$100,906	191	7.69	25.35
100	$9,066	66	0.69	8.75
.01-99	6,582	163	0.50	21.62
	$15,648	229	1.19	30.37
Total	**$1,312,603**	**754**	**100.00**	**100.00**

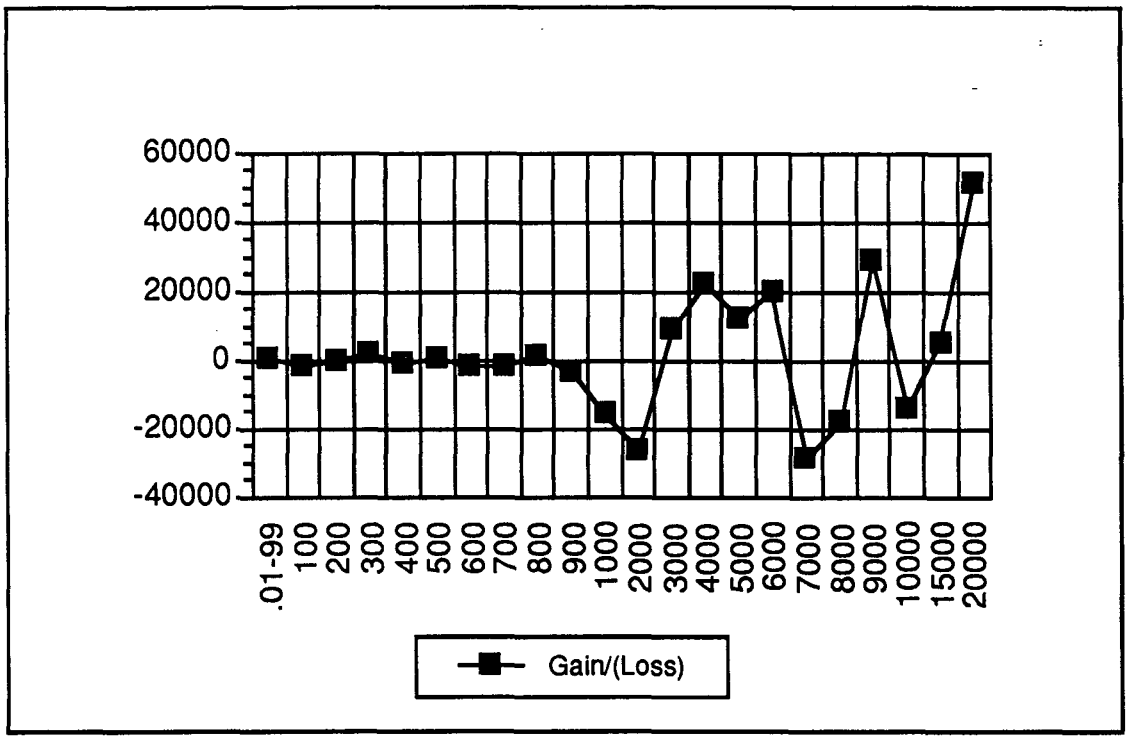

Figure 7. La Sierra University Church 1990 and 1991 tithe compared.

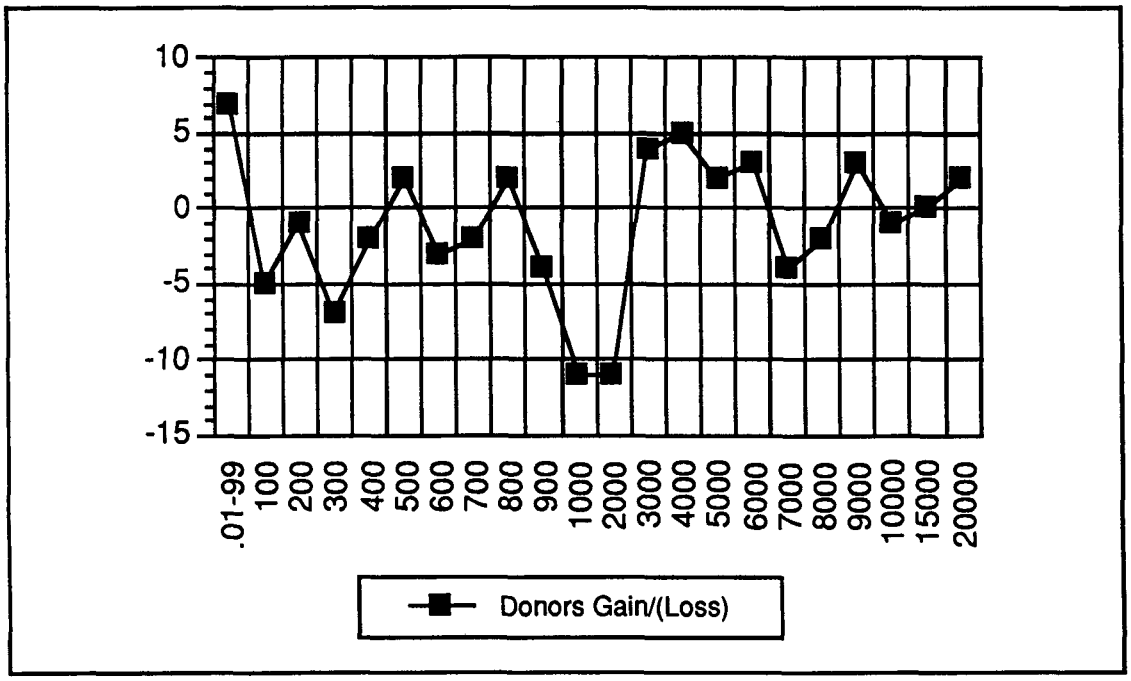

Figure 8. La Sierra University Church 1990 and 1991 tithe number of donors compared.

TABLE 27

LA SIERRA UNIVERSITY CHURCH
1990 AND 1991 TITHE COMPARED

Dollar Range	1990 Tithe	1991 Tithe	Amount Gain/Loss	1990 Donors	1991 Donors	Donor Gain/Loss
20,000	$46,351	$97,627	$51,276	2	4	2
15,000	82,211	87,535	5,324	5	5	0
10,000	63,310	49,193	-14,117	5	4	-1
	$191,872	$234,355	$42,483	12	13	1
9,000	$9,837	$38,840	$29,003	1	4	3
8,000	33,984	16,056	-17,928	4	2	-2
7,000	58,475	30,000	-28,475	8	4	-4
6,000	51,133	71,296	20,163	8	11	3
	$153,429	$156,192	$2,763	21	21	0
5,000	$85,248	$97,688	$12,440	16	18	2
4,000	117,747	139,668	21,921	26	31	5
3,000	199,942	209,226	9,284	57	61	4
2,000	217,497	191,081	-26,416	87	76	-11
1,000	183,502	167,839	-15,663	125	114	-11
	$803,936	$805,502	$1,566	311	300	-11
900	$15,070	$11,547	-$3,523	16	12	-4
800	13,541	15,197	1,656	16	18	2
700	17,175	15,403	-1,772	23	21	-2
600	16,653	14,675	-1,978	26	23	-3
500	15,429	16,169	740	28	30	2
400	10,281	9,320	-961	23	21	-2
300	11,206	8,878	2,328	33	26	-7
200	10,181	9,717	-464	41	40	-1
	$109,536	$100,906	-$8,630	206	191	-15
100	$10,668	$9,066	-$1,602	71	66	-5
.01-99	5,993	6,582	589	156	163	7
	$16,661	$15,648	-$1,013	227	229	2
Total	$1,275,434	$1,312,603	$37,169	777	754	-23

TABLE 28

LA SIERRA UNIVERSITY CHURCH
1991/1992 TITHE GAIN/LOSS

Dollar Range	1991 Tithe	1992 Tithe	Amount Gain/Loss	1991 Donors	1992 Donors	Donor Gain/Loss
+1000 & More	$140,136	$291,939	$151,803	42	68	26
+700 - 999	52,234	78,784	26,550	22	32	10
+ .01 - 699	305,452	365,680	60,228	191	349	158
Sub-Total	$497,822	$736,403	$238,581	255	449	194
No Change	$5,331	$5,331	$0	8	8	0
- .01 - 699	$379,563	$308,566	-$70,997	382	209	-173
-700 - 999	69,021	44,779	-24,242	31	18	-13
-1000 & More	360,866	139,771	-221,095	78	53	-25
Sub-Total	$809,450	$493,116	-$316,334	491	280	-211
Total	**$1,312,603**	**$1,234,850**	**$77,753**	**754**	**737**	**-17**

An analysis of the tithe contributions of the 737 donors in 1992 (figure 9 and table 29) reveals the following groupings:

1. $10,000-20,000 range--0.95% of the donors (7) returned 10.59% of the tithe ($130,700).

2. $6,000-9,000 range--4.21% of the donors (31) returned 18.45% of the tithe ($227,879).

3. $1,000-5,000 range--38.26% of the donors (282) returned 61.99% of the tithe ($765,526).

4. $200-900 range--23.61% of the donors (174) returned 7.69% of the tithe ($94,972).

5. $.01-100 range--32.97% of the donors (243) returned 1.28% of the tithe ($15,774).

1991 and 1992 Compared

A comparison of the tithe returned for 1991 and 1992 and the number of donors (see figures 10 and 11 and table 30) reveals the following:

There were increases in seven ranges totaling $100,809, and an increase of forty-seven donors. There were decreases in fourteen ranges totaling $178,562, and a decrease of sixty-four donors.

The difference between the increase of $100,809 and the decrease of $178,562 was a net decrease of $77,753 in tithe. The difference between the increase of forty-seven donors and the decrease of sixty-four donors was a net decrease of seventeen donors.

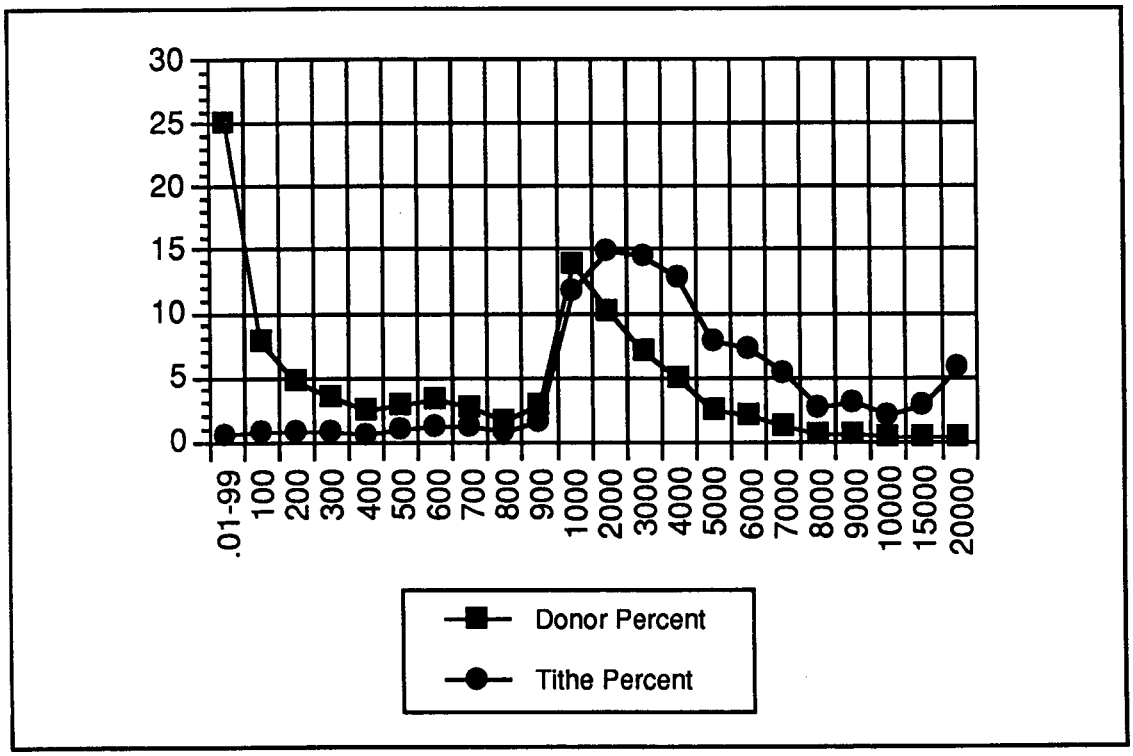

Figure 9. La Sierra University Church 1992 tithe categories.

TABLE 29

LA SIERRA UNIVERSITY CHURCH
1992 TITHE CATEGORIES

Dollar Range	1992 Tithe	No. of Donors	Tithe %	Donor %
20,000	$71,536	3	5.80	0.41
15,000	34,239	2	2.77	0.27
10,000	24,925	2	2.02	0.27
	$130,700	7	10.59	0.95
9,000	$38,352	4	3.11	0.54
8,000	33,348	4	2.70	0.54
7,000	66,360	9	5.37	1.22
6,000	89,819	14	7.27	1.90
	$227,879	31	18.45	4.21
5,000	$97,411	18	7.89	2.44
4,000	158,023	36	12.80	4.88
3,000	178,907	52	14.49	7.06
2,000	185,093	74	14.99	10.04
1,000	146,093	102	11.83	13.84
	$765,526	282	61.99	38.26
900	$19,903	21	1.61	2.85
800	9,244	11	0.75	1.49
700	14,270	19	1.16	2.58
600	15,388	24	1.25	3.26
500	11,465	21	0.93	2.85
400	7,877	18	0.64	2.44
300	8,521	25	0.69	3.39
200	8,304	35	.67	4.75
	$94,972	174	7.69	23.61
100	$7,981	58	0.65	7.87
.01-99	7,793	185	0.63	25.10
	$15,774	243	1.28	32.97
Total	**$1,234,850**	**737**	**100.00**	**100.00**

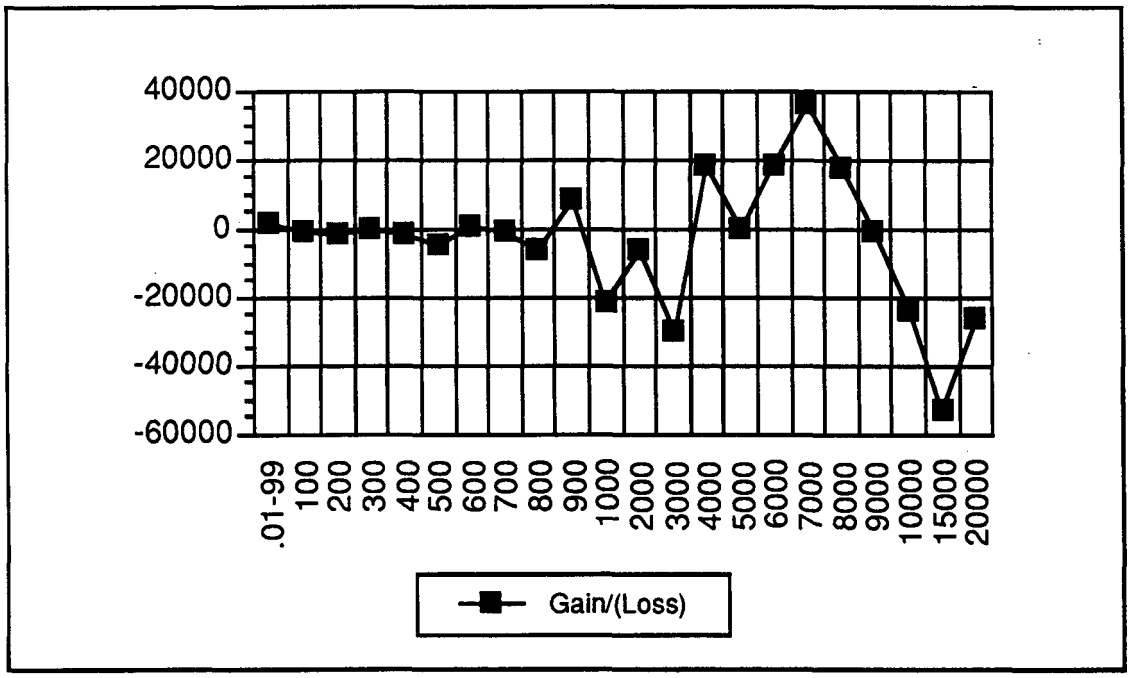

Figure 10. La Sierra University Church 1991 and 1992 tithe compared.

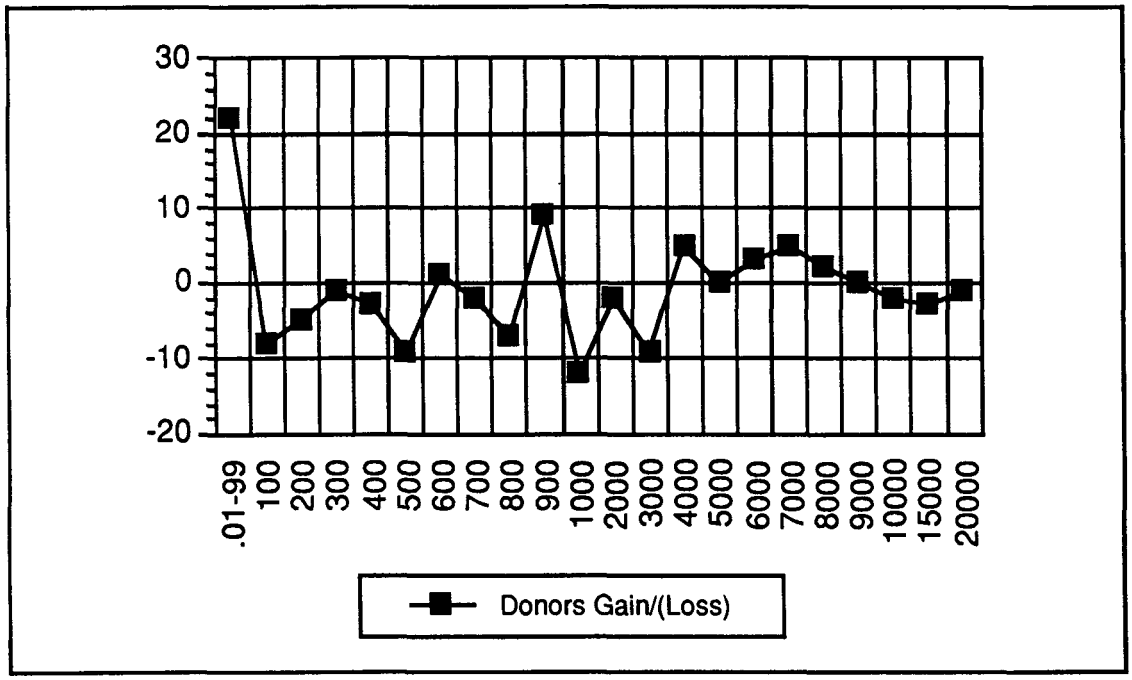

Figure 11. La Sierra University Church 1991 and 1992 tithe number of donors compared.

TABLE 30

LA SIERRA UNIVERSITY CHURCH
1991 AND 1992 TITHE COMPARED

Dollar Range	1991 Tithe	1992 Tithe	Amount Gain/Loss	1991 Donors	1992 Donors	Donor Gain/Loss
20,000	$97,627	$71,536	-$26,091	4	3	-1
15,000	87,535	34,239	-53,296	5	2	-3
10,000	49,193	24,925	-24,268	4	2	-2
	$234,355	$130,700	-$103,655	13	7	-6
9,000	$38,840	$38,352	-$488	4	4	0
8,000	16,056	33,348	17,291	2	4	2
7,000	30,000	66,360	36,360	4	9	5
6,000	71,296	89,819	18,523	11	14	3
	$156,192	$227,879	$71,686	21	31	10
5,000	$97,688	$97,411	-$277	18	18	0
4,000	139,668	158,023	18,355	31	36	5
3,000	209,226	178,907	-30,319	61	52	-9
2,000	191,081	185,093	-5,988	76	74	-2
1,000	167,839	146,093	-21,746	114	102	-12
	$805,501	$765,526	-$39,975	300	282	-18
900	$11,547	$19,903	$8,356	12	21	9
800	15,197	9,244	-5,953	18	11	-7
700	15,403	14,270	-1,134	21	19	-2
600	14,675	15,388	713	23	24	1
500	16,169	11,465	-4,704	30	21	-9
400	9,320	7,877	-1,443	21	18	-3
300	8,878	8,521	-357	26	25	-1
200	9,717	8,304	-1,413	40	35	-5
	$100,907	$94,972	-$5,935	191	174	-17
100	$9,066	$7,981	-$1,085	66	58	-8
.01-99	6,582	7,793	1,211	163	185	22
	$15,648	$15,774	$126	229	243	14
Total	$1,312,603	$1,234,850	$-77,753	754	737	-17

Comparing the two years 1991 and 1992 reveals the following:

1. $10,000-20,000 range--There were six less donors in 1992 than in 1991, and $103,655 less tithe was returned in 1992.

2. $6,000-9,000 range--There were ten more donors in 1992, and $71,686 more tithe was returned in 1992.

3. $1,000-5,000 range--Eighteen fewer donors returned $39,975 less tithe in 1992.

4. $200-900 range--Seventeen fewer donors returned $5,935 less tithe in 1992.

5. $.01-100 range--There were fourteen more donors in 1992 than in 1991, and $126 more tithe was returned in 1992.

Summary

Although the La Sierra University Church members have tithed faithfully over the years, even exceeding Disposable Personal Income Per Capita (DPI) indexed and Consumer Price Index (CPI) for many years, that is no longer true. Member tithe per capita has not kept up with either DPI or CPI in recent years, and the number of members returning tithe has been declining.

A major anomaly occurred in 1990 when tithe unexpectedly dropped $156,640 (10.9%) because of retirements and generally poor economic conditions. Tithe in 1991 rebounded by $37,170 (2.9%), but the number who returned tithe continued to decline, decreasing twenty-three from the year before. The increase in 1991 came almost entirely from those members who tithed in the upper range ($10,000-20,000).

The year 1992 saw another substantial decline in tithe of $77,753 from 1991 (5.9%), with seventeen fewer returning tithe in 1992. The one bright development of ten new donors in the $6,000-9,000 range (for an increase in tithe of $71,687) was more than offset by the declines in all the other ranges.

The 1992 drop in tithe of $77,753 from 1991 is partially accounted for by the loss of donors in the upper dollar ranges ($10,000-20,000). Several families who regularly tithed in the upper ranges transferred to another Riverside church in 1992.

CHAPTER 6

BUDGET INCOME

Overview

This chapter gives an analysis of the church budget giving patterns of the members of the La Sierra University Church in an effort to find a relationship with the declining membership and attendance at church services. Analyzed were the following:

1. Church budget income for the years 1971-1992 for the church, Conference, and Division
2. Comparison with Disposable Personal Income and Consumer Price Index
3. Member-giving patterns.

Declining budget income was accounted for partially by declining membership. Several shifts in overall giving by categories tended to offset each other.

General

La Sierra University Church budget income[1] rose steadily from $128,453 in 1971[2] to a high of $466,236 in 1991--an outstanding 263.0% increase during the time the membership peaked, declined, increased slightly, and plateaued. However, there were large deficits at the end of 1989 ($37,178) and 1992 ($33,570). In 1992 budget income declined $11,645 (2.5%) to $454,591. Over $6.5 million were contributed for the operation of the church during the twenty-two-year period, 1971-1992.

[1]All income to the budget, including member contributions, rental and interest income, and transfers from reserves (1987, 1988, 1990, and 1991).

[2]The years 1971-1992 were used in this analysis since those were years for which financial information was readily available.

Budget per capita indexed (1982-1984=100.0) for the University Church was greater than Disposable Personal Income Per Capita indexed (DPI) for three years (1981, 1982, and 1987). It was greater than the Consumer Price Index (CPI) for four years (1982, 1985, 1987, and 1988). All other years of the twenty-one-year period 1971-1991 budget per capita indexed was less than DPI and CPI.

Figure 12 and table 31 show budget income for the years 1971-1992.

Year-End Budget Income Gain/Loss

During the years 1971-1992 there were twelve years when the budget ended with a gain (income exceeded expense) and ten years when the budget ended with a loss (expense exceeded income). Excluding 1989 and 1992, which were extraordinary situations in that there were huge losses of $37,178 and $33,570 respectively, the total gains were greater than the total losses by $14,734.

The loss of $37,178 in 1989 was due to increased expenses and the fact that no reserves were transferred to income in 1989, rather than from a decline in income. The 1989 budget income actually increased $1,328 from 1988 and $2,250 was put into reserve. The main areas of increased expense were wages and benefits of $30,641 and school subsidy of $5,049. The rest of the increase of $1,488 in expenses comprised a variety of miscellaneous items.

The expenses in 1990 were reduced by $20, 985 from 1989 by removing Tuition Aid from the budget ($22,707 in 1989) and funding it from outside the budget instead. (See appendix 8.) The $37,178 loss in 1989 was treated as a debt and repaid by the congregation over the next two years (1990-1991), in addition to the regular budget which was met by year-end in both years. (See figure 13 and table 32.)

The loss of $33,570 in 1992 was due in part to the fact that $26,606 was contributed for replacement of heaters and air conditioners which were non-budget

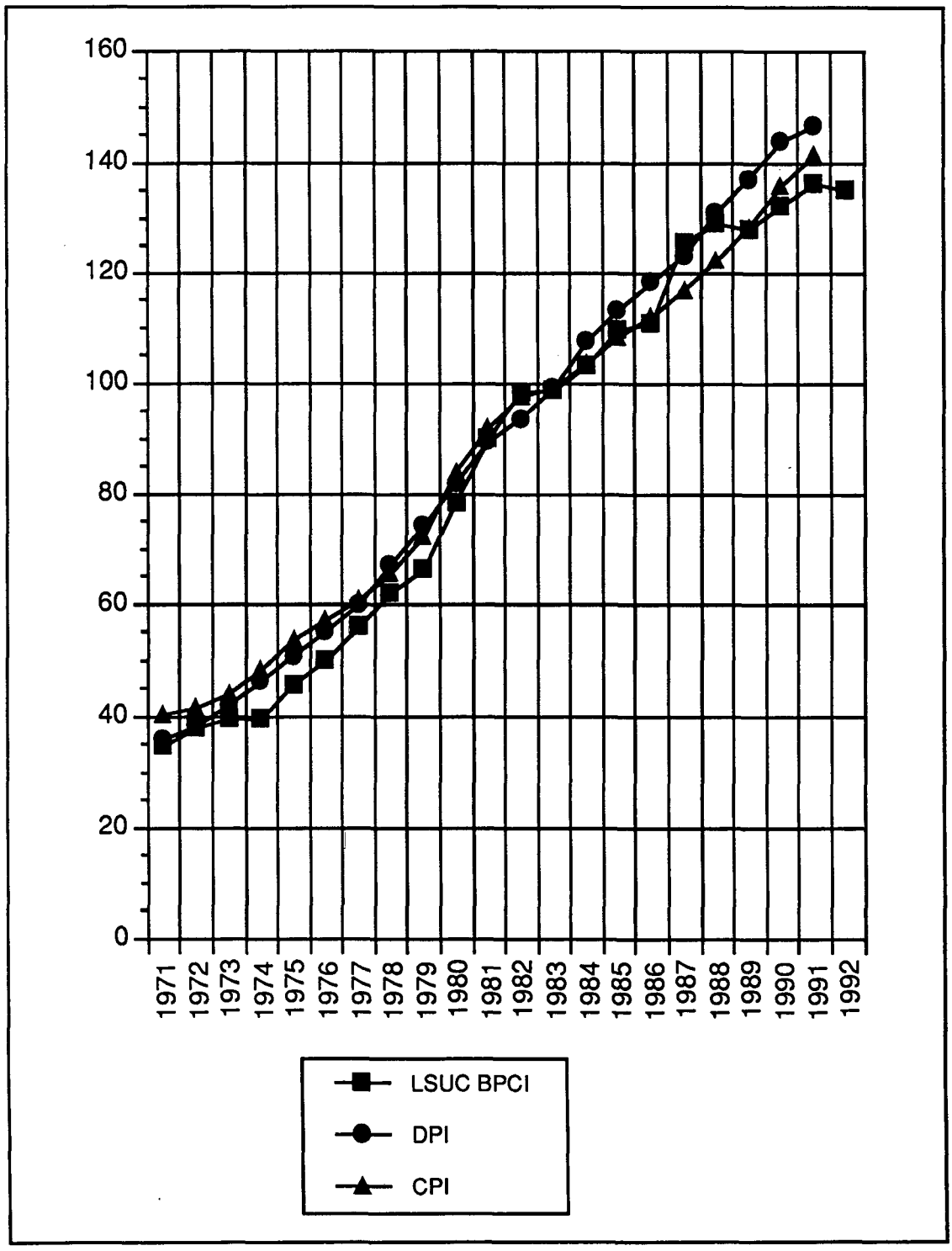

Figure 12. La Sierra University Church budget income.

TABLE 31

LA SIERRA UNIVERSITY CHURCH
BUDGET INCOME

Year	LSUC Budget Income	Budget[1] Income Per Capita	BPI[2]	DPI[3]	CPI
			1982-84 = 100.0		
1971	$128,453	$49.25	34.6	36.0	40.1
1972	138,309	54.07	38.0	38.2	41.4
1973	146,855	56.42	39.6	42.0	43.7
1974	149,507	56.12	39.4	46.2	48.2
1975	161,132	64.58	45.4	50.5	53.3
1976	169,205	70.80	49.7	55.0	56.9
1977	185,635	79.60	55.9	59.8	60.8
1978	201,341	88.15	61.9	67.0	65.3
1979	221,355	94.48	66.3	74.4	72.3
1980	261,442	111.16	78.1	81.7	83.7
1981	302,804	127.82	89.8	89.6	91.9
1982	327,351	139.83	98.2	93.6	97.3
1983	332,241	140.54	98.7	99.1	99.1
1984	353,278	146.83	103.1	107.3	103.6
1985	373,272	156.12	109.6	113.2	108.4
1986	382,211	157.42	110.5	118.1	111.9
1987	437,556	178.52	125.4	123.0	116.7
1988	441,764	183.99	129.2	131.0	122.1
1989	443,092	182.34	128.0	136.9	128.3
1990	460,100	188.10	132.1	143.8	135.9
1991	466,236	193.86	136.1	146.7	141.4
1992	454,591	192.46	135.2	NA[4]	NA
Total	$6,537,730				

[1]Budget Income Per Capita based on membership at preceding year-end.

[2]Budget Income Per Capita indexed to 1982-84=100 to correspond with Consumer Price Index.

[3]Disposable Personal Income indexed to 1982-84=100 to correspond with Consumer Price Index.

[4]DPI and CPI for 1992 were not available at the time this report was prepared.

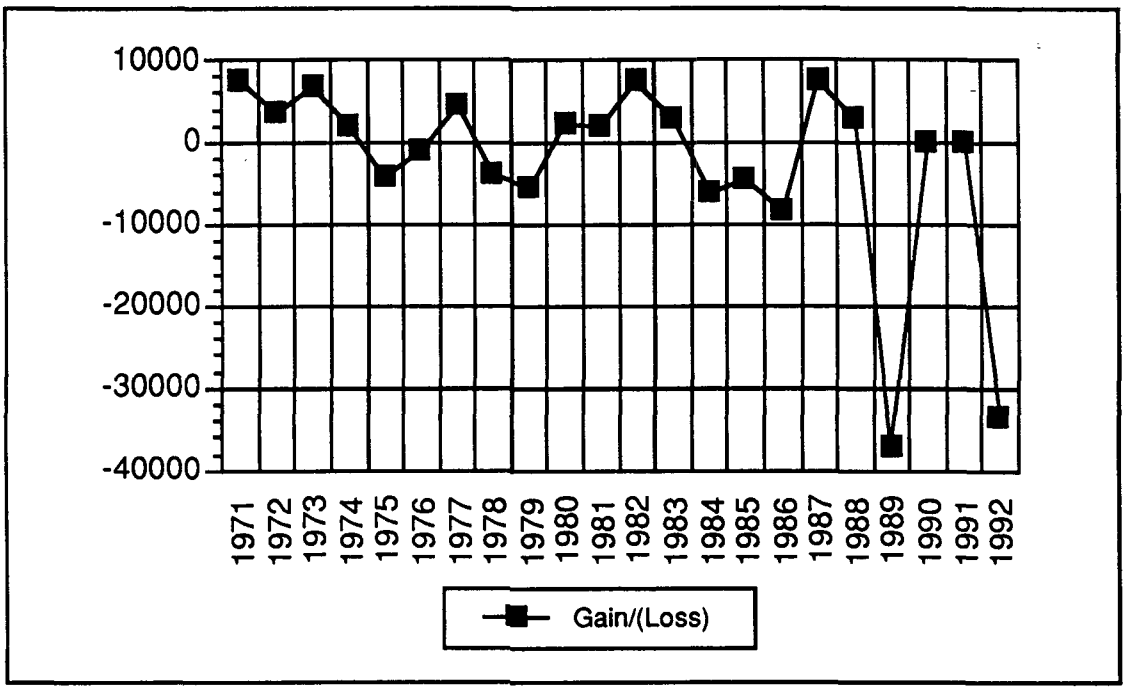

Figure 13. La Sierra University Church year-end budget income gain/loss 1971-1992.

TABLE 32

LA SIERRA UNIVERSITY CHURCH
YEAR-END BUDGET INCOME
GAIN/LOSS

Year	Gain	Loss	Year	Gain	Loss
1971	$7,343		1983	$2,764	
1972	3,682		1984		$5,995
1973	6,614		1985		4,617
1974	1,822		1986		8,412
1975		$4,078	1987	7,369	
1976		1,090	1988	2,920	
1977	4,524		1989		37,178
1978		4,032	1990		1
1979		5,391	1991	1	
1980	2,095		1992		33,570
1981	1,780		Total	$48,350	$33,616[1]
1982	7,436		Avg.[2]	4,395	4,802

[1]Excluding the 1989 and 1992 losses (treated as debts). Adding the 1989 and 1992 debts of $37,178 and $33,570 would increase the total loss to $104,364 and the average loss to $11,596.

[2]For purposes of averaging, the $1.00 balances in 1990 and 1991 were excluded.

expenses. The Finance Committee considered a major portion of that amount to be a diversion of funds from regular budget contributions.

The primary reasons for the 1992 loss, however, were declining membership, aging of the church, and poor economic conditions. The loss will be treated as a debt to be repaid.

December Budget Income

During the years 1971-1992, December giving for the budget increased from $19,431 (15.1% of the total budget) in 1971 to a high of $121,422 (26.0% of the total budget) in 1991. In 1992 the December giving decreased to $106,278 (23.4% of the total budget). This giving pattern demonstrates the tremendous dedication and loyalty of the members to their church. It also demonstrates an interesting psychological (spiritual?) phenomenon.

For some members the pattern of running behind and then catching up in December has become an opportunity for the Lord to bless the church by doing the seemingly impossible. For others, the situation of increasing deficit throughout the year is cause for alarm since the Lord may not choose to provide a miracle at year-end, and they would point to 1989 and 1992 as prime examples. Attempts to change the giving pattern have not been successful.[1] (See figures 14 and 15 and table 33.)

Budget Reserves

In order to reduce the amount needed from the congregation to meet the budget, funds were transferred from reserve accounts to operating income during the

[1]For example, a different approach was used in 1989 to inform the congregation about the monthly budgeted needs. A "variable" approach was used instead of a "level" one to promote funding of the budget. Instead of the monthly goal being one twelfth of the budget, the monthly goal was the preceding year's actual income for that month, plus 25%. This plan, approved by the Finance Committee, was intended to stimulate greater giving during the year in order to reduce the very large deficit that for years had accumulated through the year and then been raised during December. Since it was thought that the "variable" budget may have contributed to the huge loss in 1989, the plan was scrapped in 1990 and the level budget was re-instituted.

Figure 14. La Sierra University Church December budget income.

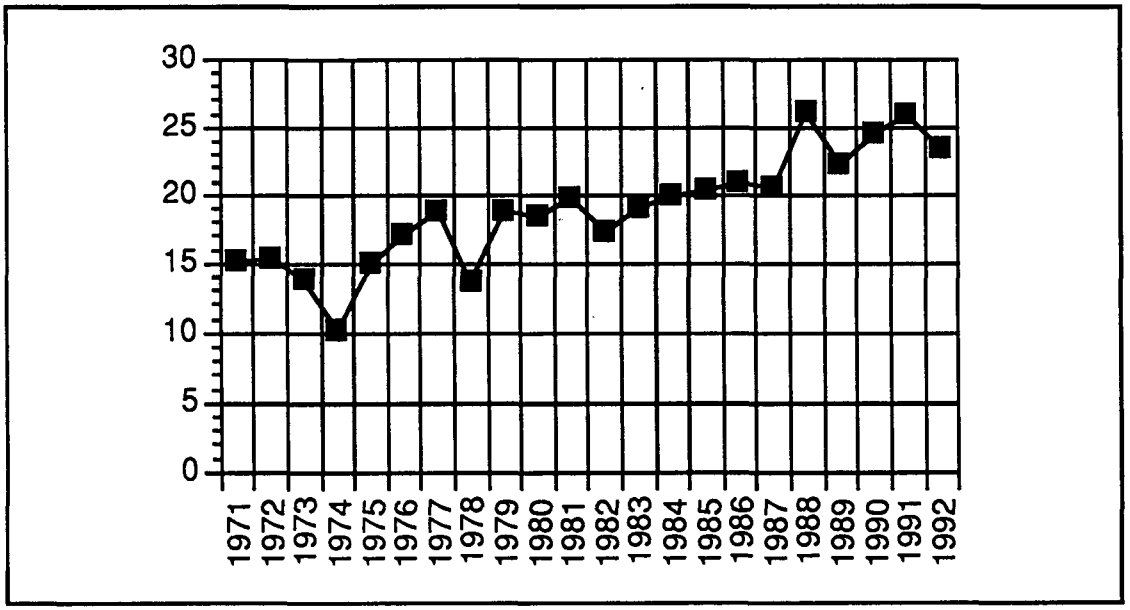

Figure 15. La Sierra University Church December budget income as percent of total.

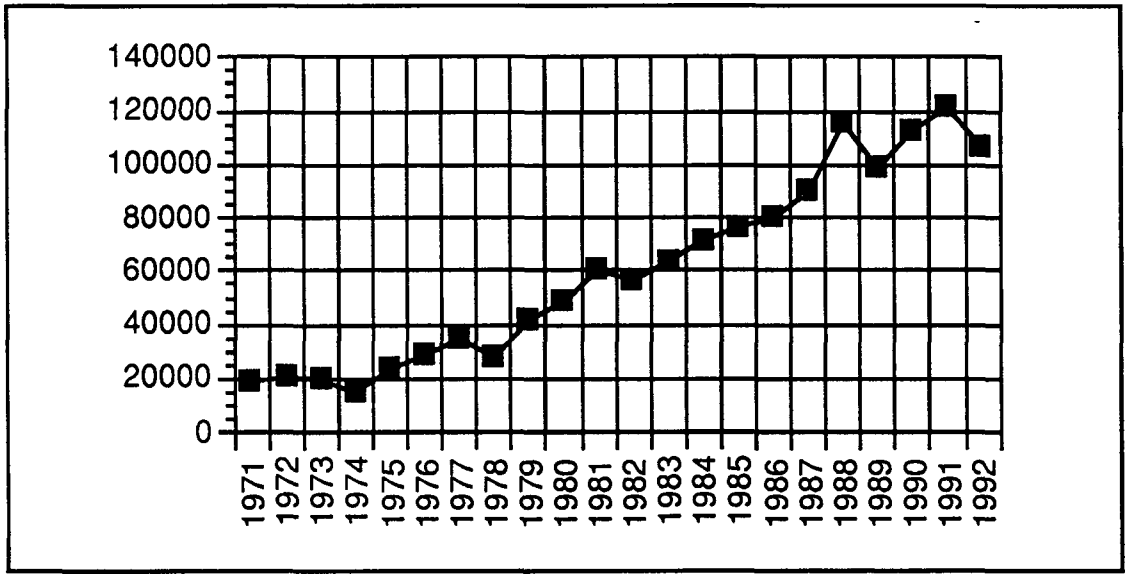
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TABLE 33

LA SIERRA UNIVERSITY CHURCH
DECEMBER BUDGET INCOME

Year	Total Budget Income	December Budget Income	% of Total
1971	$128,453	$19,431	15.1
1972	138,309	21,215	15.3
1973	146,855	20,323	13.8
1974	149,507	15,109	10.1
1975	161,132	24,118	15.0
1976	169,205	28,838	17.0
1977	185,635	35,162	18.9
1978	201,341	27,504	13.7
1979	221,355	41,551	18.8
1980	261,442	48,067	18.4
1981	302,804	59,983	19.8
1982	327,351	56,297	17.2
1983	332,241	62,986	19.0
1984	353,278	70,720	20.0
1985	373,272	76,034	20.4
1986	382,211	79,878	20.9
1987	437,556	89,978	20.6
1988	441,764	115,623	26.2
1989	443,092	98,919	22.3
1990	460,100	112,791[1]	24.5
1991	466,236	121,422[2]	26.0
1992	454,591[3]	106,278	23.4

[1]In addition to $112,791 contributed to budget in December 1990, $6,824 was contributed toward repayment of the 1989 debt. This $6,824 and the rest raised during the year as debt repayment ($16,658 total) was not included in the budget income.

[2]The 1989 debt was paid off in November, 1991, in order to not hamper December fundraising for the budget. $20,520 was raised for the 1989 debt in 1991, in addition to regular budget amounts.

[3]An additional $26,606 was contributed in 1992 for replacement of heaters and air conditioners. This amount was not included in the budget income.

years 1987, 1988, 1990, and 1991. Two of those years (1987 and 1988) ended with a gain (income exceeded expense). (See table 34.)

Budget Income Analysis

Considerable effort was put into analyzing the 1990, 1991, and 1992 budget incomes in order to better understand member-giving patterns. For uniformity, the same dollar ranges used for tithe analysis were used for income analysis. Three ranges of giving were used for year-to-year comparisons for convenience. Five ranges of giving were used for individual year analysis based on what appeared to be natural divisions ($.01-100; $200-900; $1,000-5,000; $6,000-9,000; and $10,000-20,000).

TABLE 34

LA SIERRA UNIVERSITY CHURCH
RESERVES TRANSFERRED
TO BUDGET INCOME

Year	Total Budget Income	Reserves Transferred	% of Total Income	Gain Year-End
1987	$437,556	$23,159	5.3	+$7,369
1988	441,764	18,214	4.1	+2,920
1990	460,100	11,820	2.6	-1
1991	466,236	10,008	2.2	+1
Total	**$1,805,656**	**$63,201**	**3.5**	**$10,289**
Avg.	451,414	**15,800**	**3.5**	**2,572**

1990 Budget Income

An analysis of University Church budget contributions[1] for 1989 and 1990 (table 35) reveals the following:

There were 125 new donors and 255 persons who increased their budget contributions in 1990. Church budget for this group went from $174,277 in 1989 to $262,192 in 1991, an increase of $87,915 (50.4%).

There were 150 who contributed to church budget in 1989 but stopped contributing in 1990, and 196 persons who contributed less in 1990. Church budget for this group went from $192,100 in 1989 to $127,052 in 1990, a decrease of $65,048 (33.9%).

The net difference between the increase (125 donors: $87,915) and the decrease (150 donors: $65,048) was a decrease of 25 donors (4.1%), but an increase of $22,867 in church budget (6.2%).

An analysis of the budget contributions of the 588 donors in 1990 (figure 16 and table 36) reveals the following primary groupings:

1. $10,000-20,000 range--0.51% of the donors (3) contributed 17.42% of the budget ($68,098).

2. $6,000-9,000 range--0.17% of the donors (1) contributed 2.28% of the budget ($8,904).

3. $1,000-5,000 range--16.32% of the donors (96) contributed 50.74% of the budget ($198,286).

4. $200-900 range--33.15% of the donors (195) contributed 25.37% of the budget ($99,181).

5. $.01-100 range--49.83% of the donors (293) contributed 4.20% of the budget ($16,399).

---

[1]Member contributions only for which receipts are issued. Excluded are miscellaneous sources of budget income such as facility use fees, rental income, interest income, transfers from reserves, etc.

TABLE 35

LA SIERRA UNIVERSITY CHURCH
1989/1990 BUDGET INCOME
GAIN/LOSS

Dollar Range	1989 Budget Income	1990 Budget Income	Amount Gain/Loss	1989 Donors	1990 Donors	Donor Gain/Loss
+1000 & More	$27,535	$63,921	$36,386	11	11	0
+700 - 999	9,894	18,629	8,735	7	11	4
+ .01 - 699	136,848	179,642	42,794	237	358	121
Sub-Total	$174,277	$262,192	$87,915	255	380	125
No Change	$1,626	$1,626	$0.00	12	12	0
- .01 - 699	$153,905	$115,578	-$38,327	322	186	-136
-700 - 999	15,438	5,464	-9,974	12	6	-6
-1000 & More	22,757	6,010	-16,747	12	4	-8
Sub-Total	$192,100	$127,052	-$65,048	346	196	-150
Total	$368,003	$390,870	$22,867	613	588	-25

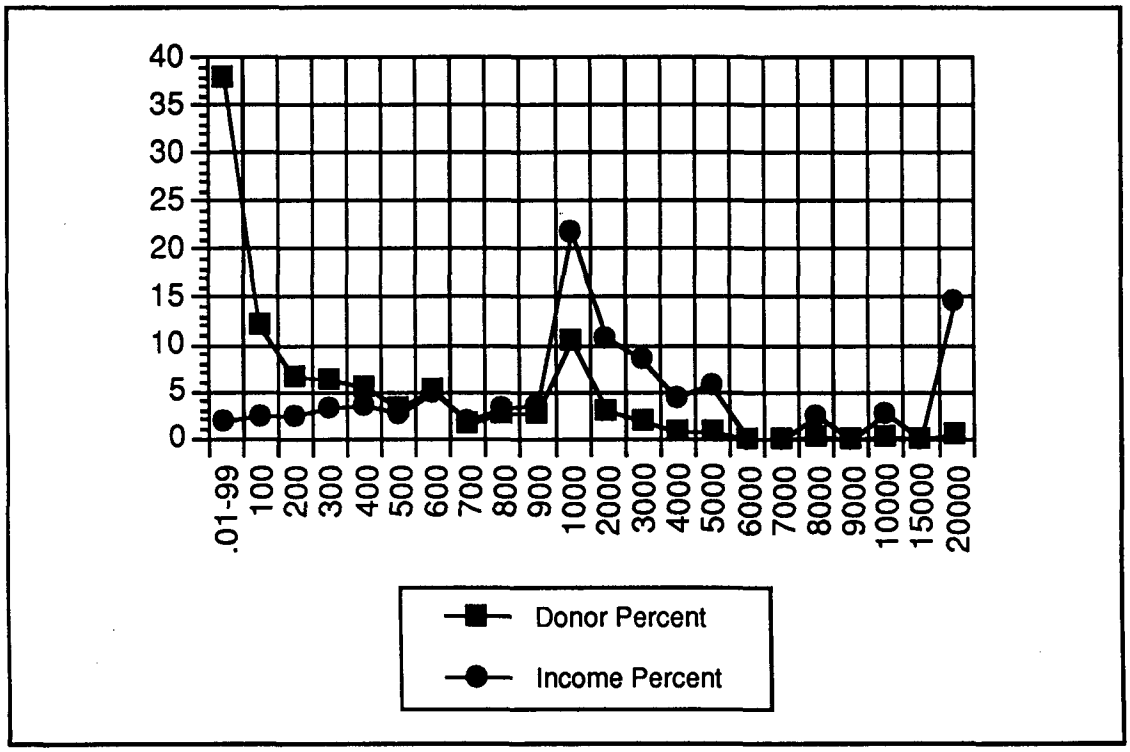

Figure 16. La Sierra University Church 1990 budget income categories.

TABLE 36

LA SIERRA UNIVERSITY CHURCH
1990 BUDGET INCOME CATEGORIES

Dollar Range	1990 Budget Income	No. of Donors	Income %	Donor %
20,000	$57,535	2	14.72	0.34
15,000			0.00	0.00
10,000	10,563	1	2.70	0.17
	$68,098	3	17.42	0.51
9,000			0.00	0.00
8,000	$8,904	1	2.28	0.17
7,000			0.00	0.00
6,000			0.00	0.00
	$8,904	1	2.28	0.17
5,000	$22,198	4	5.68	0.68
4,000	16,792	4	4.30	0.68
3,000	32,879	10	8.41	1.70
2,000	41,303	17	10.57	2.89
1,000	85,114	61	21.78	10.37
	$198,286	96	50.74	16.32
900	$14,167	15	3.62	2.55
800	12,553	15	3.21	2.55
700	6,649	9	1.70	1.53
600	19,334	30	4.95	5.10
500	10,214	19	2.61	3.23
400	14,058	32	3.60	5.44
300	12,935	37	3.31	6.29
200	9,271	38	2.37	6.46
	$99,181	195	25.37	33.15
100	$9,763	71	2.50	12.07
.01-99	6,638	222	1.70	37.76
	$16,399	293	4.20	49.83
Total	**$390,870**	**588**	**100.00**	**100.00**

1991 Budget Income

An analysis of University Church budget contributions[1] for 1990 and 1991 (table 37) reveals the following:

There were 113 new donors and 189 persons who increased their budget contributions in 1990. Church budget for this group went from $147,286 to $219,454 in 1991, an increase of $72,168 (49.0%).

There were 167 who contributed to church budget in 1990 but stopped contributing in 1991, and 217 persons who contributed less in 1991. Church budget for this group went from $240,446 to $171,360, a decrease of $69,086 (28.7%).

The net difference between the increase (113 donors: $72,168) and the decrease (167 donors: $69,086) was a decrease of 54 donors (9.2%), but an increase of $3,082 in church budget (0.8%).

An analysis of the budget contributions of the 534 donors in 1991 (figure 17 and table 38) reveals the following groupings:

1. $10,000-20,000 range--0.56% of the donors (3) contributed 15.16% of the budget ($59,734).

2. $6,000-9,000 range--0.38% of the donors (2) contributed 4.51% of the budget ($17,750).

3. $1,000-5,000 range--20.04% of the donors (107) contributed 54.64% of the budget ($215,233).

4. $200-900 range--32.03% of the donors (171) contributed 22.10% of the budget ($87,121).

5. $.01-100 range--47.00% of the donors (251) contributed 3.59% of the budget ($14,114).

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[1]Member contributions only for which receipts are issued. Excluded are loose offerings for the budget and all other miscellaneous sources of budget income such as facility use fees, rental income, interest income, transfers from reserves, etc.

TABLE 37

LA SIERRA UNIVERSITY CHURCH
1990/1991 BUDGET INCOME
GAIN/LOSS

Dollar Range	1990 Budget Income	1991 Budget Income	Amount Gain/Loss	1990 Donors	1991 Donors	Donor Gain/Loss
+1000 & More	$17,651	$47,980	$30,329	10	15	5
+700 - 999	15,646	26,359	10,713	9	13	4
+ .01 - 699	113,989	145,115	31,126	170	274	104
Sub-Total	$147,286	$219,454	$72,168	189	302	113
No Change	$3,138	$3,138	$0.00	15	15	0
- .01 - 699	$132,710	$92,747	-$39,963	364	201	-163
-700 - 999	13,925	6,954	-6,971	9	7	-2
-1000 & More	93,811	71,659	-22,152	11	9	-2
Sub-Total	$240,446	$171,360	-$69,086	384	217	-167
Total	**$390,870**	**$393,952**	**$3,082**	**588**	**534**	**-54**

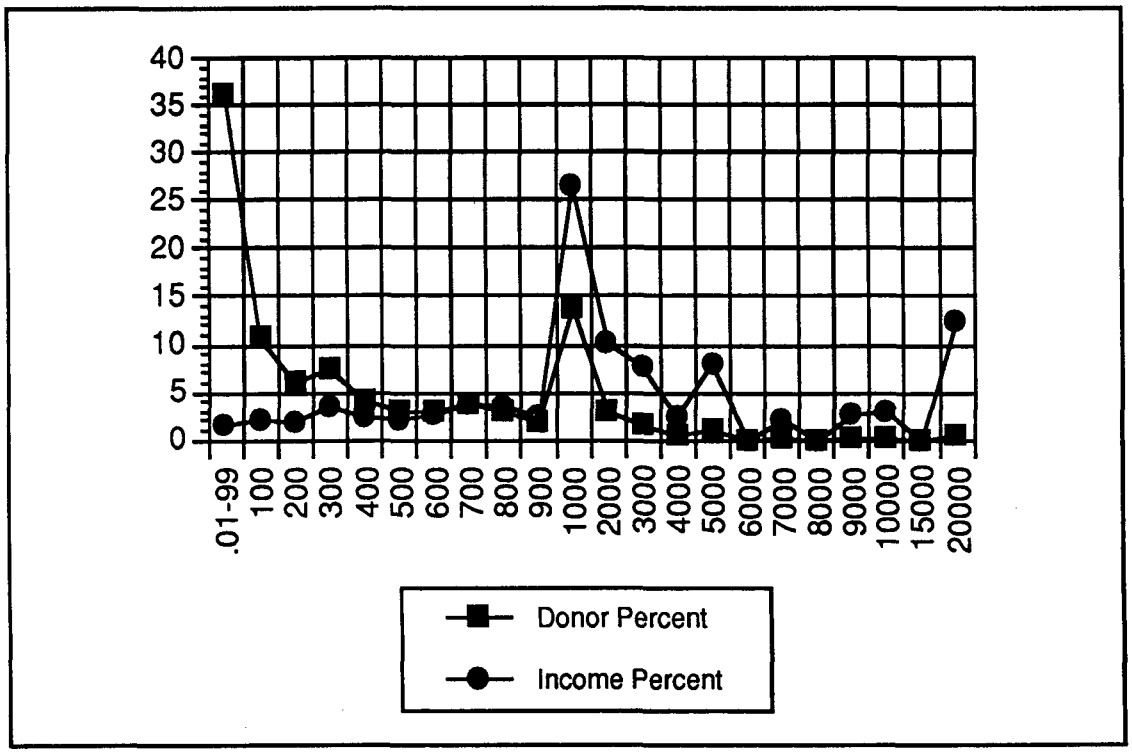

Figure 17. La Sierra University Church 1991 budget income categories.

TABLE 38

LA SIERRA UNIVERSITY CHURCH
1991 BUDGET INCOME CATEGORIES

Dollar Range	1991 Budget Income	No. of Donors	Income %	Donor %
20,000	$48,218	2	12.24	0.37
15,000			0.00	0.00
10,000	11,516	1	2.92	0.19
	$59,734	3	15.16	0.56
9,000	$9,950	1	2.53	0.19
8,000			0.00	0.00
7,000	7,800	1	1.98	0.19
6,000			0.00	0.00
	$17,750	2	4.51	0.38
5,000	$31,478	6	7.99	1.12
4,000	8,848	2	2.25	0.37
3,000	30,424	9	7.72	1.69
2,000	40,048	16	10.17	3.00
1,000	104,435	74	26.51	13.86
	$215,233	107	54.64	20.04
900	$9,462	10	2.40	1.87
800	13,370	16	3.39	3.00
700	14,624	20	3.71	3.75
600	10,342	16	2.63	3.00
500	8,645	16	2.19	3.00
400	9,389	21	2.38	3.93
300	13,769	40	3.49	7.49
200	7,520	32	1.91	5.99
	$87,121	171	22.10	32.03
100	$7,783	57	1.98	10.67
.01-99	6,331	194	1.61	36.33
	$14,114	251	3.59	47.00
Total	**$393,952**	**534**	**100.00**	**100.00**

1990 and 1991 Incomes Compared

A comparison of the budget contributions for 1990 and 1991 (figures 18 and 19 and table 39) reveals the following:

There were increases in eight ranges totaling $56,930. There was an increase of thirty-two donors. There were decreases in twelve ranges totaling $53,847. There was a decrease of eighty-six donors.

The net difference between the increase ($56,930) and the decrease ($53,847) was an increase of $3,082 in church budget. The net difference between the increase of thirty-two donors and the decrease of eighty-six donors was a net decrease of fifty-four donors.

Comparing the two years 1990 and 1991 reveals the following:

1. $10,000-20,000 range--The same number of donors contributed $8,364 less in 1991.

2. $6,000-9,000 range--There was one more donor in 1991 than in 1990; $8,846 more was contributed in 1991.

3. $1,000-5,000 range--There were eleven more donors in 1991 than in 1990; $16,947 more was contributed in 1991.

4. $200-900 range--Twenty-four fewer donors contributed $12,060 less in 1991.

5. $.01-100 range--Forty-two fewer donors contributed $2,287 less in 1991.

1992 Budget Income

An analysis of University Church budget contributions[1] for 1991 and 1992 (table 40) reveals the following:

[1]Member contributions only for which receipts are issued. Excluded are miscellaneous sources of budget income such as facility use fees, rental income, interest income, transfers from reserves, etc.

There were 132 new donors and 195 persons who increased their budget contributions in 1992. Church budget for this group went from $133,851 to $201,505 in 1992, an increase of $67,654 (50.5%).

There were 138 who contributed to church budget in 1991 but stopped contributing in 1992, and 317 persons who contributed less in 1992. Church budget for this group went from $253,048 to $154,205, a decrease of $98,843 (39.1%).

The net difference between the increase (132 donors: $67,654) and the decrease (138 donors: $98,843) was a decrease of 6 donors (1.1%), and a decrease of $31,189 in church budget (7.9%).

An analysis of the budget contributions of the 528 donors in 1992 (figure 20 and table 41) reveals the following groupings:

1. $10,000-20,000 range--0.38% of the donors (2) contributed 10.72% of the budget ($38,890).

2. $6,000-9,000 range--0.19% of the donors (1) contributed 1.93% of the budget ($7,000).

3. $1,000-5,000 range--21.40% of the donors (113) contributed 61.92% of the budget ($224,626).

4. $200-900 range--28.03% of the donors (148) contributed 21.83% of the budget ($79,175).

5. $.01-100 range--50.00% of the donors (264) contributed 3.60% of the budget ($13,073).

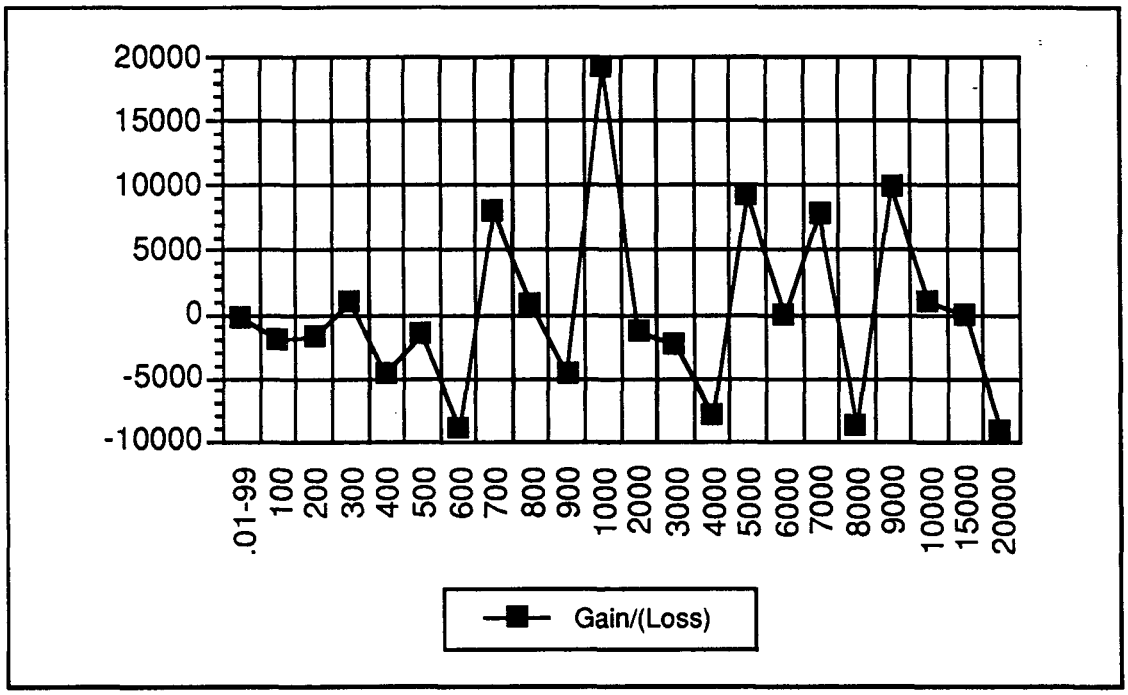

Figure 18. La Sierra University Church 1990 and 1991 budget income compared.

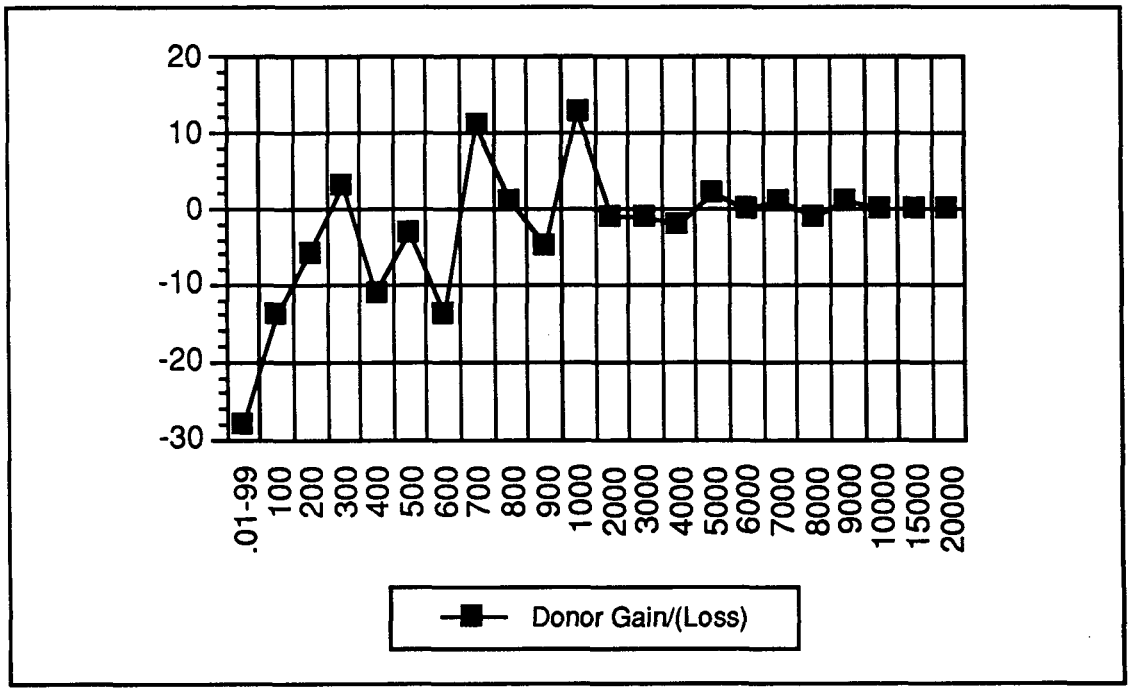

Figure 19. La Sierra University Church 1990 and 1991 budget income number of donors compared.

TABLE 39

LA SIERRA UNIVERSITY CHURCH
1990 AND 1991 BUDGET
INCOME COMPARED

Dollar Range	1990 Budget Income	1991 Budget Income	Amount Gain/Loss	1990 Donors	1991 Donors	Donor Gain/Loss
20,000	$57,535	$48,218	-$9,317	2	2	0
15,000						
10,000	10,563	11,516	953	1	1	0
	$68,098	$59,734	-$8,364	3	3	0
9,000		$9,950	$9,950		1	1
8,000	$8,904		-8,904	1		-1
7,000		7,800	7,800		1	1
6,000						
	48,904	$17,750	-$8,846	1	2	1
5,000	$22,198	$31,478	$9,280	4	6	2
4,000	16,792	8,848	-7,944	4	2	-2
3,000	32,879	30,424	-2,455	10	9	-1
2,000	41,303	40,048	-1,255	17	16	-1
1,000	85,114	104,435	19,321	61	74	13
	$198,286	$215,233	$16,947	96	107	11
900	$14,167	$9,462	-$4,705	15	10	-5
800	12,553	13,370	817	15	16	1
700	6,649	14,624	7,975	9	20	11
600	19,334	10,342	-8,992	30	16	-14
500	10,214	8,645	-1,569	19	16	-3
400	14,058	9,389	-4,669	32	21	-11
300	12,935	13,769	834	37	40	3
200	9,271	7,520	-1,751	38	32	-6
	$99,181	$87,121	-$12,060	195	171	-24
100	$9,763	$7,783	-$1,980	71	57	-14
.01-99	6,638	6,331	-307	222	194	-28
	$16,401	$14,114	-$2,287	293	251	-42
Total	$390,870	$393,952	$3,082	588	534	-54

TABLE 40

LA SIERRA UNIVERSITY CHURCH
1991/1992 BUDGET INCOME
GAIN/LOSS

Dollar Range	1991 Budget Income	1992 Budget Income	Amount Gain/Loss	1991 Donors	1992 Donors	Donor Gain/Loss
+1000 & More	$24,456	$52,103	$27,646	11	16	5
+700 - 999	7,759	12,523	4,764	5	6	1
+ .01 - 699	101,636	136,879	35,244	179	305	126
Sub-Total	$133,851	$201,505	$67,654	195	327	132
No Change	$7,053	$7,053	$0	22	22	0
- .01 - 699	$140,718	$105,582	-$35,136	291	165	-126
-700 - 999	13,636	6,605	-7,031	8	4	-4
-1000 & More	98,694	42,018	-56,676	18	10	-8
Sub-Total	$253,048	$54,205	-$98,843	317	179	-138
Total	**$393,952**	**$362,763**	**-$31,189**	**534**	**528**	**-6**

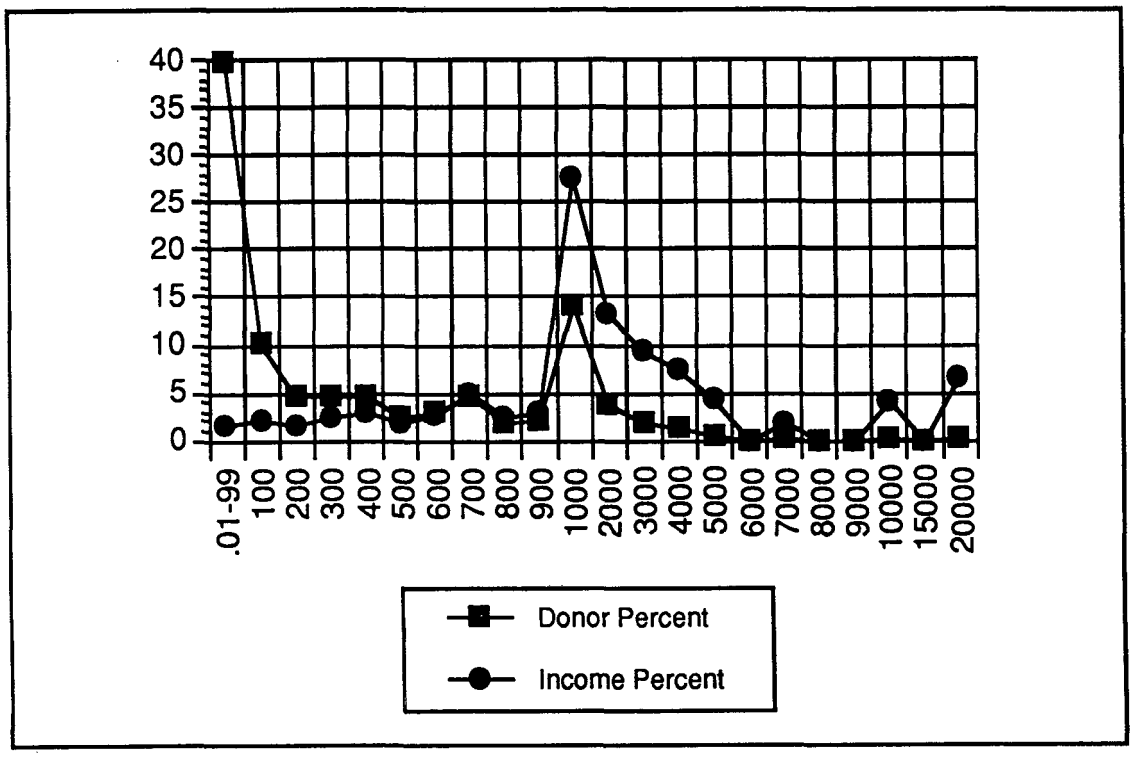

Figure 20. La Sierra University Church 1992 budget income categories.

TABLE 41

LA SIERRA UNIVERSITY CHURCH
1992 BUDGET INCOME CATEGORIES

Dollar Range	1992 Budget Income	No. of Donors	Income %	Donor %
20,000	$23,990	1	6.61	0.19
15,000			0.00	0.00
10,000	14,900	1	4.11	0.19
	$38,890	2	10.72	0.38
9,000			0.00	0.00
8,000			0.00	0.00
7,000	$7,000	1	1.93	0.19
6,000			0.00	0.00
	$7,000	1	1.93	0.19
5,000	$15,980	3	4.41	0.57
4,000	26,931	6	7.42	1.14
3,000	33,416	10	9.21	1.89
2,000	47,931	20	13.21	3.79
1,000	100,368	74	27.67	14.02
	$224,626	113	61.92	21.40
900	$10,534	11	2.90	2.08
800	8,335	10	2.30	1.89
700	18,043	24	4.97	4.55
600	10,091	16	2.78	3.03
500	7,075	13	1.95	2.46
400	11,008	25	3.03	4.73
300	8,443	25	2.33	4.73
200	5,646	24	1.56	4.55
	$79,175	148	21.83	28.03
100	$7,477	54	2.06	10.23
.01-99	5,596	210	1.54	39.77
	$13,073	264	3.60	50.00
Total	**$362,763**	**528**	**100.00**	**100.00**

1991 and 1992 Incomes Compared

A comparison of the budget contributions for 1991 and 1992 (figures 21 and 22 and table 42) reveals the following:

There were increases in seven ranges totaling $38,451. There was an increase of thirty-four donors. There were decreases in twelve ranges totaling $69,640. There was a decrease of forty donors.

The net difference between the increase ($38,451) and the decrease ($69,640) was a decrease of $31,189 in church budget. The net difference between the increase of thirty-four donors and the decrease of forty donors was a net decrease of six donors.

Comparing the two years 1991 and 1992 reveals the following:

1. $10,000-20,000 range--There was one donor less in 1992 and $20,844 less was contributed.

2. $6,000-9,000 range--There was one less donor in 1992 than in 1991. $10,750 less was contributed in 1992.

3. $1,000-5,000 range--There were six more donors in 1992 than in 1991. $9,393 more was contributed in 1992.

4. $200-900 range--Twenty-three fewer donors contributed $7,946 less in 1992.

5. $.01-100 range--Thirteen more donors contributed $1,042 less in 1992.

Summary

The La Sierra University Church members are loyal supporters of the church budget, having steadily increased their total giving over the years to keep up with the ever-growing costs of operating the church. Per capita giving increased every year from 1971-1991, except two: 1974 when it dipped .30% and 1989 when it declined 1.65%.

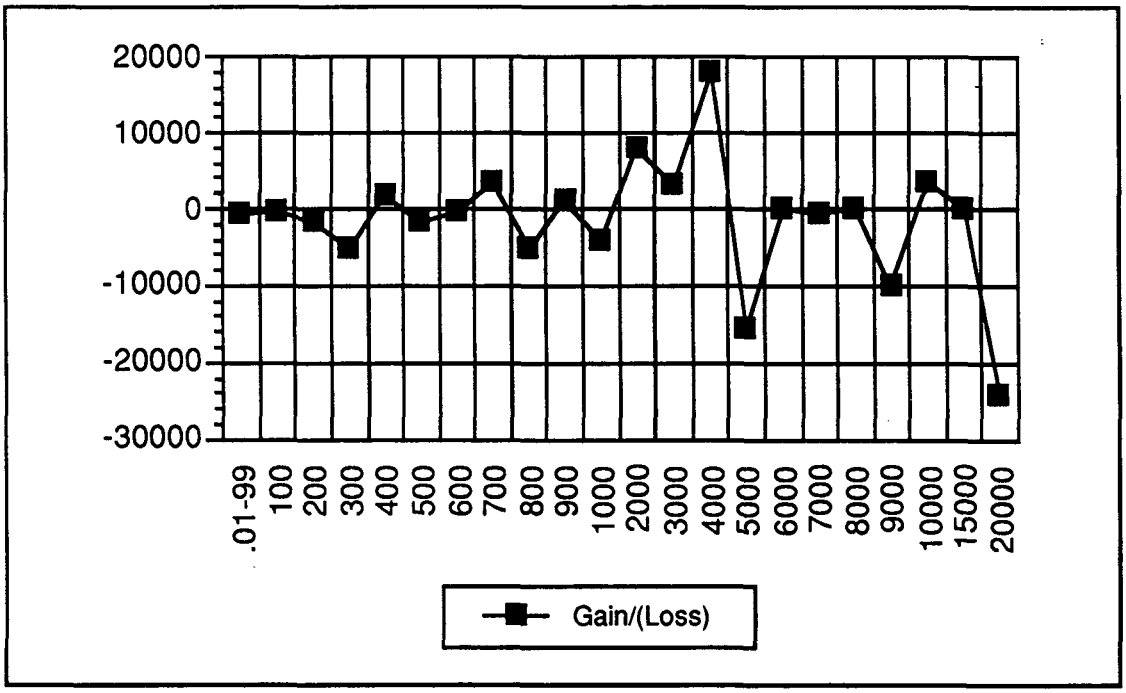

Figure 21. La Sierra University Church 1991 and 1992 budget income compared.

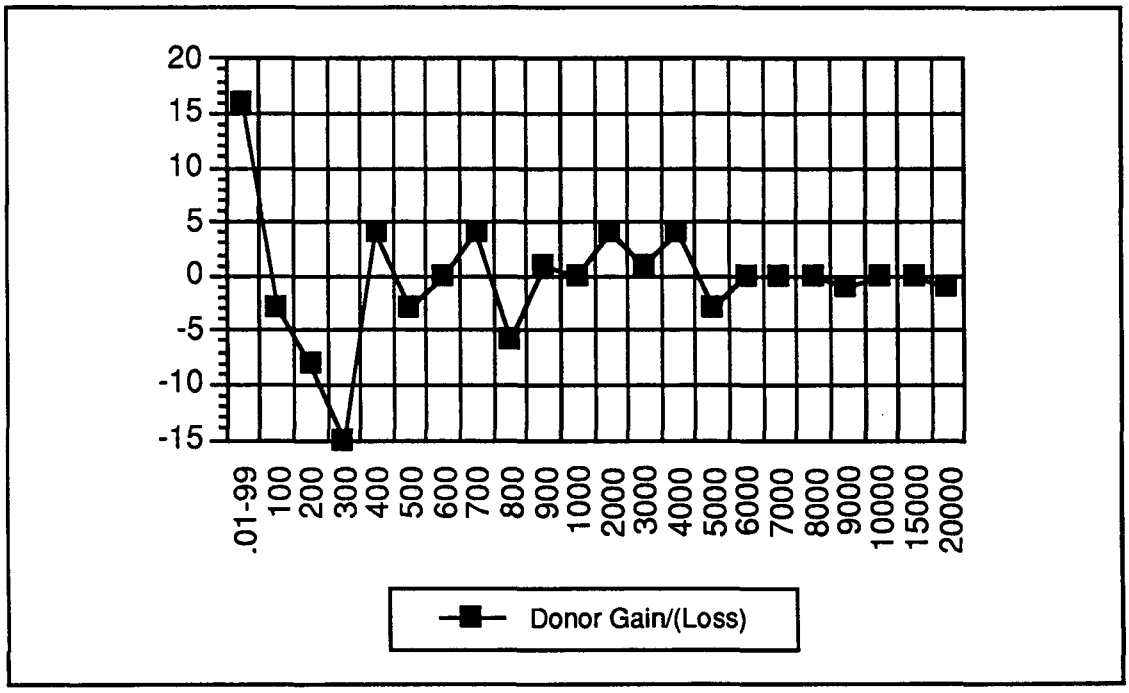

Figure 22. La Sierra University Church 1991 and 1992 budget income number of donors compared.

TABLE 42

LA SIERRA UNIVERSITY CHURCH
1991 AND 1992 BUDGET
INCOME COMPARED

Dollar Range	1991 Budget Income	1992 Budget Income	Amount Gain/Loss	1991 Donors	1992 Donors	Donor Gain/Loss
20,000	$48,218	$23,990	-$24,228	2	1	-1
15,000			0			0
10,000	11,516	14,900	3,384	1	1	0
	$59,733	$38,890	-$20,844	3	2	-1
9,000	$9,950		-$9,950	1		-1
8,000			0			0
7,000	7,800	$7,000	-800	1	1	0
6,000						
	$17,750	$7,000	-$10,750	2	1	-1
5,000	$31,478	$15,980	-$15,498	6	3	-3
4,000	8,848	26,931	18,083	2	6	4
3,000	30,424	33,416	2,992	9	10	1
2,000	40,048	47,931	7,883	16	20	4
1,000	104,435	100,368	-4,067	74	74	0
	$215,233	$224,626	$9,393	107	113	6
900	$9,463	$10,534	$1,072	10	11	1
800	13,370	8,335	-5,035	16	10	-6
700	14,624	18,043	3,419	20	24	4
600	10,342	10,091	-251	16	16	0
500	8,645	7,075	-1,570	16	13	-3
400	9,389	11,008	1,619	21	25	4
300	13,769	8,443	-5325	40	25	-15
200	7,520	5,646	-1,874	32	24	-8
	$87,121	$79,175	-$7,946	171	148	-23
100	$7,783	$7,477	-$307	57	54	-3
.01-99	6,331	5,596	-735	194	210	16
	$14,114	$13,073	-$1,042	251	264	13
Total	$393,952	$362,763	-$31,189	534	528	-6

The loyalty of the members is probably best demonstrated each year by their giving in December. Approximately one quarter of the annual budget in recent years has been raised in December. This is phenomenal in that the budget runs in a deficit condition all year starting in January. Attempts at changing the giving pattern have not been successful. The members seem to like to go down to the wire, then rescue the budget at year-end.

In dealing with the recurring deficit situation, reserves were used during four recent years to bolster income, until there no longer are any reserves available for that purpose.

Although twenty-five fewer members contributed to the budget in 1990 than in 1989, those who did contribute gave $22,867 more than was given the year before. In 1990, most of the members (82.98%) gave under $1,000 for the year and contributed only 29.57% of the total budget. The rest of the members (17.02%) gave between $1,000 and $20,000 and contributed 70.43% of the budget.

The 1991 pattern was similar to that of 1990. Although fifty-four fewer members contributed to the budget in 1991 than in 1990, those who contributed gave $3,082 more than was given the year before. In 1991, most of the members (79.03%) again gave under $1,000 for the year and contributed only 25.69% of the total budget. The rest of the members (20.97%) gave between $1,000 and $20,000 and contributed 74.31% of the budget.

The number who contributed to the budget in 1992 declined only six from the number who contributed in 1991. However, there was an overall decrease in income of $31,189. The pattern in 1992 was similar to 1991. Most of the members (78.03%) again gave under $1,000 for the year and contributed only 25.43% of the total budget. The rest of the members (21.97%) gave between $1,000 and $20,000 and contributed 74.57% of the budget.

In 1992 there was a loss of a donor in the $20,000 range ($24,228) and another one in the $9,000 range ($9,950), which together more than accounted for the $31,189 reduction in 1992 budget income. Those losses were due to the two families transferring their membership to another Riverside church.

CHAPTER 7

CHURCH LIFE CYCLE

Overview

This chapter gives the following concerning the church life cycle:

1. David Moberg's description and sources
2. Comparison with various sources and another model.

Moberg's model provided the basis for the church life-cycle questionnaire used in this project.

David O. Moberg

David Moberg described the church as going through a life cycle of five stages in its growth and development:[1]

1. Incipient organization
2. Formal organization
3. Maximum efficiency
4. Institutional organization
5. Disintegration.

In a footnote on page 118 of *The Church as a Social Institution*, Moberg stated that his material was adapted from three sources:

[1]David O. Moberg, *The Church as a Social Institution*, 2d ed. (Grand Rapids: Baker Book House, 1984), 118-124.

1. *Social Institutions* by J. O. Hertzler.[1]

2. *Social Disorganization* by Robert E. L. Faris.[2]

3. *An Introduction to Sociology* by Carl A. Dawson and Warren E. Gettys.[3]

A comparison of Moberg's five stages of the church life cycle with the stages presented in his three sources, and with the stages of three earlier sources, indicated that Moberg's church life cycle was adapted eclecticly from earlier works relating more broadly to institutions and social movements.

Although Moberg divided and labeled his stages somewhat differently from the six sources reviewed, the life-cycle characteristics he identified are basically the same as those referred to in those sources. (See table 43.)

There is little new material in Moberg's rendering of the life cycle. Most, if not all, of his ideas and much of his phrasing are found in the other sources. Yet Moberg did an excellent job of synthesizing and condensing the material and adapting it to the church.

There is a church life cycle just as there is a life cycle for all social institutions. As Moberg stated: "Diverse as organized religion in America is, all of it can be treated justifiably from the perspective of elements common to it by virtue of its position as part of an overarching society."[4]

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[1]J. O. Hertzler, *Social Institutions* (Lincoln: University of Nebraska Press, 1946), 79-82.

[2]Robert E. L. Faris, *Social Disorganization* (New York: Ronald Press Co., 1948), 305-329.

[3]Carl A. Dawson and Warren E. Gettys, *An Introduction to Sociology*, 3d ed. (New York: Ronald Press Co., 1948), 689-709.

[4]Moberg, 544.

Other Sources

Table 44 gives the resources which were researched to determine if anyone had written on the subject of church life cycles since Moberg enunciated it in 1962. No applicable references were found.

Table 45 gives the references found in the Social Sciences Citation Index (1966-1989)[1] pertaining to David Moberg's book, *The Church as a Social Institution.*

Research of forty-eight of those citations (1962:46; 1984:2) indicated that none were applicable to this study of the church life cycle. No further effort was made to check on the applicability of the remaining thirty-seven citations to this study, since the rest of the citations were in periodicals which were not readily available to me.

The Life Cycle of a Congregation

One source on the life cycle of the church was found through a referral by a friend, after the survey of the La Sierra Collegiate Church had been completed using Moberg's life-cycle model. Martin Saarimen in his booklet, *The Life Cycle of a Congregation,*[2] describes four basic factors involved at each stage of congregational development, the stages themselves, characteristic behaviors of congregations in each stage, and some common dangers in each stage with suggested interventions. His focus is on what is common to congregations and does not take into consideration the many contingency factors which affect congregational growth and development.

Saarinen suggests that the life cycle of a congregation has to do with the relationship and balance of what he calls "gene structures"[3] common to congregational

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[1]The Social Sciences Citation Index was available only back to 1962 at the time of this research.

[2]Martin F. Saarimen, *The Life Cycle of a Congregation* (Washington, DC: Alban Institute, 1986).

[3]"The four factors--Energy, Program, Administration, and Inclusion--can be considered the gene structures of the congregation which combine differently in each stage of its life cycle." Saarimen, 4.

life. Two phases characterize the life cycle of a congregation: growth and decline. The stages of development for the two phases are as follows:

Growth	Decline
1. Birth	5. Maturity
2. Infancy	6. Aristocracy
3. Adolescence	7. Bureaucracy
4. Prime	8. Death

Saarinen perceives the following principles to be operational in the life cycle of a congregation:

1. Growth and decline progress from stage to stage.

2. Development and decline do not progress uninterruptedly from stage to stage. Movement from one stage to another is marked by a cyclical process of dying and rising again.

3. Growth may be aborted and decline may be arrested at any stage.

4. The cyclical process involved in movement from stage to stage contains the tasks of implementing, evaluating, envisioning, and planning. How the congregation performs these tasks in the context of either momentum (growth) or inertia (decline) determines its movement from stage to stage.

Saarinen's model congregations, at any given point in time, are in transition from one stage to another and factors characteristic of more than one stage will be co-mingled and in tension.

Although Saarinen's life-cycle model is helpful and might have been utilized for surveying the Collegiate Church, Moberg's model was preferable because it provided more identifiable detail pertaining to the respective stages of the life cycle and therefore was more readily adaptable to a survey.

TABLE 43

LIFE CYCLES

Author(s)	Kolb	Dawson and Gettys	Cooley, Angell, and Carr	Hertzler	Dawson and Gettys	Faris	Moberg
Year	1928	1929	1933	1946	1948	1948	1984
Reference	Special-Interest Groups	Social Movements	Institutions	Institutions	Social Movements	Social Movements and Institutions	The Church
Stage: 1	Stimulation	Social Unrest	Incipient Organization	Period of Incipient Organization	Social Unrest	Origin	Incipient Organization
2	Rise	Popular, Collective Excitement	Efficiency	Period of Efficiency	Popular, Collective Excitement	Collective Excitement	Formal Organization
3	Carrying-On	Formal Organization	Formalism	Period of Formalism	Formal Organization	Formal Organization	Maximum Efficiency
4	Decline	Institutional	Disorganization	Period of Disorganization	Institutional	Institutional	Institutional
5	--	--	Reorganization	--	--	Climax Vegetation	Disintegration
Author's Analysis	A Characteristic life cycle	A fairly uniform pattern with four definite stages	A natural sequence of cause and effect	A fairly typical cycle of successive stages	A fairly uniform pattern with four definite stages	A series of well-defined stages	A typical pattern

TABLE 44

OTHER SOURCES

Resources	References Found	References Applicable
Dissertation Abstracts International	55	none
EMIL (Educational Materials in Libraries)	none	--
ERIC (Educational Resources Information Center)	none	--
Journal for the Scientific Study of Religion	none	--
Journal of Psychology and Theology	none	--
RIO (Religion Index)[1]	19	none
Religious and Theological Abstracts	none	--
Sociological Abstracts	11	none

TABLE 45

SOCIAL SCIENCES CITATION INDEX

	1962 Edition		1984 Edition	
Cited in	Sources	References	Sources	References
Periodicals	34	79	4	5
Books	1	1	-	-

[1]RIO includes Index to Book Reviews in Religion, Religion Index One: Periodicals, Religion Index Two: Multi-Authors, and Research in Ministry.

CHAPTER 8

CHURCH LIFE-CYCLE QUESTIONNAIRE

Overview

This chapter gives the following on the church life-cycle questionnaire used in this project:

1. Selection of a model questionnaire, letter series, and mailing program
2. Development, testing, and revision of the questionnaire.

The questionnaire was used to survey the members on their perception of why the church was not growing.

Research and Design

The fact that the La Sierra Collegiate Church was not growing raised the question, "Where is the La Sierra Collegiate Church in its life cycle?" In order to answer that question a questionnaire about the life cycle of the church was prepared.

After reviewing several survey models and conferring with my consulting statistician,[1] Don Dillman's model[2] was chosen as the one best suited to the needs and situation of the La Sierra Collegiate Church.[3] Dillman's questionnaire, letter series, and mailing program were used with modifications.

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[1]Jerry W. Lee, Ph.D., Professor of Health Promotion and Education, Loma Linda University.

[2]Don A. Dillman, *Mail and Telephone Surveys: The Total Design Method* (New York: John Wiley, 1978).

[3]Name changed to La Sierra University Church on June 8, 1991.

The questionnaire was developed progressively through two versions. It incorporates the following:

1. The questionnaire is self-explanatory.

2. Closed questions are used. Checking a box (version 1) or circling a number (versions 1 and 2) are the only responses called for, to make responding easy.

3. Question forms are few in number, to avoid confusion of respondents.

4. Layout is clear and uncluttered.

5. Skip patterns are avoided. It is not necessary to skip any questions.

6. Redundant information is provided for answering questions, to make it clear what the respondent is to do.

Moberg's characteristics of the five stages of the church life cycle were used as the basis for the questionnaire:

1. Incipient Organization
2. Formal Organization
3. Maximum Efficiency
4. Institutional
5. Disintegration.[1]

Moberg's wording of the characteristics of the stages was used with minimal adaptation in version 1 of the questionnaire, but was altered in version 2.

The life-cycle stages were referred to in order by number (1-5) in version 1 of the questionnaire. They were rearranged (4, 5, 1, 2, 3) and referred to only by section number (1-5) in the second version to eliminate bias and give a current context (instead of historical) to the flow of the life-cycle statements.

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[1]Moberg, 119-122.

The questionnaire requests evaluation of the La Sierra Collegiate Church and the Seventh-day Adventist Church in North America in order to determine the members' views of the local church and the church-at-large.

Demographic questions, being of the lowest priority, were placed at the end of the questionnaire as Dillman recommends.[1]

Questionnaire--Version 1

Pretesting was conducted to "test" the cover letter and the questionnaire, as Dillman recommends: "Pretesting is especially important for mail questionnaires, because there are no interviewers to report defects and inadequacies to the researcher conducting the study."[2]

Fowler states:

> A pretest mailing to a sample of potential respondents may produce useful estimates of the rate of return as well as the distribution of responses that can be expected. . . . The value of such a pretest can be enhanced by asking a set of questions specifically about the questionnaire itself: whether there were confusing questions, questions that were difficult to answer, and the like. . . . One outcome of a good pretest is to find out how long it takes to complete a questionnaire.[3]

Although there are no generally agreed on requirements for pretesting,[4] general impressions of the questionnaire were sought as well as evaluation of the questions in an effort to answer the following, as Dillman recommends:

1. Does each of the questions measure what it is intended to measure?
2. Are all the words understood?
3. Are questions interpreted similarly by all respondents?

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[1]Dillman, 125.

[2]Ibid., 155.

[3]Floyd J. Fowler, Jr., *Survey Research Methods* (Beverly Hills, CA: Sage, 1984), 105.

[4]Dillman, 155.

4. Does each closed question have an answer that applies to each respondent?

5. Does the questionnaire create a positive impression, one that motivates people to answer it?

6. Are questions answered correctly? (Are some missed and do some elicit uninterpretable answers?)

7. Does any aspect of the questionnaire suggest bias on the part of the researcher?[1]

The questionnaire and cover letter were submitted successively to three categories of people for evaluation of the format and content:

1. Statistician
2. Colleagues
3. Cross-section of potential respondents.

Refinements were made to the questionnaire after each group responded. No changes were suggested for the cover letter.

For category 3 above (cross-section of potential respondents), twenty-four Collegiate church members were chosen to be pretesters of the cover letter and questionnaire. Consideration was given to the age, gender, and racial mix of the Collegiate church membership in the selection process.[2] One half were selected from church officers and the other half from non-church officers.[3] (See table 46.)

On Tuesday, October 10, 1989 (delayed one day since Monday was a legal holiday and there was no mail service), twenty-four packets were mailed to the

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[1]Ibid., 156.

[2]Dillman sees this as an important consideration: "Perhaps the most crucial aspect of pretesting with the actual survey population is that its diversity be represented," 158.

[3]"Church officers" as used here refers to the 550 members elected by the church to carry out its various functions. That number is equal to half of the number of members who attend the Collegiate Sabbath School and church services on a frequent basis.

pretesters. Each packet had a pretest response form (personally signed), cover letter (personally signed), questionnaire, and stamped reply envelope. Each pretest response form and questionnaire was numbered with an identification number assigned to the respective pretester. Computer mailing labels with the pretesters' names and addresses were used on the outside envelopes. (See appendix 2, exhibit 1, items 1-3.)

TABLE 46

PRETEST SAMPLE

Age Range	Church Officers		Non-Church Officers	
20-39	2	Men	2	Men
	2	Women	2	Women
40-59	2	Men	2	Men
	2	Women	2	Women
60+	2	Men	2	Men
	2	Women	2	Women
Total	12		12	

On Monday, October 16 (one week after the initial mailing), twenty-one reminder cards (personally signed) were mailed to those pretesters who had not returned their questionnaire. Computer mailing labels were used on the cards. (See appendix 2, exhibit 1, item 4.)

On Wednesday, October 25 (two and a half weeks after the initial mailing), follow-up packets were mailed to the ten pretesters who had not returned their materials. The packets included a follow-up request letter (personally signed), another pretest response form (with identification number), cover letter, and questionnaire (with identification number). No return envelope was included. Computer mailing labels were used on the outside envelopes. (See appendix 2, exhibit 1, item 5.)

Table 47 lists the materials and mailing expenses involved in pretesting the first questionnaire.

By November 3, 1989, eighteen responses had been received from the pretesters for a response rate of 75%. Table 48 is the distribution of returns based on the initial mailing to twenty-four pretesters (two in each category).

Table 49 lists the responses received on the pretest forms. Some questions were confusing and some were difficult to answer. But for the most part the questions were understandable and the instructions clear. Also there were a few other problems which needed correction. It took thirty-two minutes on the average to complete the questionnaire.

Although a couple of respondents reacted negatively to the questionnaire, objecting to the nature of the inquiry, most responded favorably. Two were very gracious in stating that they found the inquiry a blessing in terms of the increased awareness and appreciation it gave them concerning their local church.

Several respondents raised meaningful questions about the wording of a number of the statements/questions in the questionnaire. Two respondents returned an itemized list of observations and suggestions which were most helpful in refining the wording.

Based on the comments and suggestions made by the respondents, the following conclusions seemed appropriate:

1. Some of the statements/questions in version 1 of the questionnaire were confusing and difficult to understand and therefore needed rephrasing and/or enlargement. Some were not needed for the purpose of classifying the church as to life-cycle stage, and therefore could be left out entirely.

2. A few hard-to-understand words still needed to be eliminated.

3. Version 2 should be a shorter version of the questionnaire.

TABLE 47

PRETEST MAILING EXPENSES

	Mailing Number					
	#1		#2		#3	
	Qty.	Cost	Qty.	Cost	Qty.	Cost
Pretest form	24	$ .72	-	-	10	$ .30
Cover letter	24	.72	-	-	10	.30
Questionnaire	24	3.60	-	-	10	1.50
Business envelope	24	.96	-	-	10	.30
Postage	24	10.80	-	-	10	4.50
Response envelope	24	.96	-	-	-	-
Postage	24	10.80	-	-	-	-
Postcard	-	-	21	$3.15	-	-
Total Cost		$28.56		$3.15		$7.00
Grand Total						$38.71

TABLE 48

PRETESTS RETURNED

Age Range	Church Officers		Non-Church Officers	
20-39	2	Men	1	Men
	2	Women	1	Women
40-59	1	Men	1	Men
	2	Women	1	Women
60+	1	Men	2	Men
	2	Women	2	Women
Total	10		8	

TABLE 49

PRETEST RESPONSES

Question		Yes	No
1.	Are there confusing questions?	13	5
2.	Are there questions which were difficult to answer?	13	4
3.	Are there questions with hard words to understand?	3	12
4.	Are the instructions clear?	11	5
5.	Are there other problems?	8	5
6.	Approximately how long did it take to complete the questionnaire?		
	Avg.: 32 Mean: 35 Median: 30		

Questionnaire--Version 2

Version 2 of the questionnaire was developed after the pretest responses were returned. Based on those responses it was apparent that changes needed to be made in the wording.[1] (See appendix 2, exhibit 1, item 6.)

Major revisions of the questionnaire were as follows:

1. The life-cycle stages were referred to by section number instead of stage number to eliminate bias.

2. The stages/sections were rearranged to give a current context (instead of historical) to the flow of the life-cycle statements. (See table 50.)

3. Many of the statements were rephrased retaining the intent of the original statement.

4. The number of statements was reduced from sixty-four to fifty. (See table 51.)

5. A concluding summary "question" was added which asks the respondents to indicate which stage of the life cycle they perceive the church to be in at the present

[1]See "Analysis of Pretest Response Forms" and "Conclusions" above under Questionnaire--Version 1.

time. This indicator was used for chi-square analysis (goodness-of-fit test and test of independence).

6. The numbered response boxes were all changed to response numbers, primarily due to time considerations associated with development of the form on the computer. Any change to the form with shadowed boxes required an inordinate amount of time for redrawing on the computer monitor. Also, it seemed preferable to standardize the method of response. All responses on version 2 of the questionnaire are made by circling a number.

Version 2 of the questionnaire was to be pretested in a similar manner as version 1 using a different sample from the congregation, on approval of the D.Min. Committee. The results of that pretest were to be given to the committee for final approval of the questionnaire before proceeding with the large survey. Eventually, however, this procedure was not followed because of time constraints. The intent of the additional field test of the questionnaire was to fine-tune the wording of the questions. Although this procedure would have refined the product, it was not necessary for accomplishing the basic purpose of the questionnaire, which was to sample member views on the perception of where the La Sierra Collegiate Church and the Seventh-day Adventist Church in North America were in their life cycles. That purpose could be achieved readily with the instrument in its version 2 form.

Two major constraints caused me in February, 1990, to request a change in procedure, which was approved. They were as follows:

1. Church Board retreat (Our Church Board retreat was scheduled June 16, 1990 before school would be out and vacations started. The survey data needed to be available for the Church Board to process at that retreat.)

2. Availability of statistician (My statistician might not be available after June, 1990. He was employed at Loma Linda University in the School of Public Health which was scheduled to close at the end of June, 1990.)

The time constraints were of greater importance at that time than fine-tuning the questionnaire. The statistical procedures planned for analyzing the survey results would adequately compensate for the additional refinement which would have been added by the second field test.

TABLE 50

REARRANGEMENT OF STAGES

	Referred to as	
Stage	Version 1	Version 2
Incipient Organization	Stage 1	Section 3
Formal Organization	Stage 2	Section 4
Maximum Efficiency	Stage 3	Section 5
Institutional	Stage 4	Section 1
Disintegration	Stage 5	Section 2

TABLE 51

NUMBER OF STATEMENTS/QUESTIONS

Stage	Version 1	Section	Version 2
1	10	3	10
2	11	4	10
3	13	5	10
4	19	1	10
5	10	2	10
Total	64	Total	50

CHAPTER 9

CHURCH LIFE-CYCLE SURVEY

Overview

This chapter gives the following concerning the church life-cycle survey used in this project:

1. Statistical design of the survey
2. Survey procedures used
3. Processing questionnaires returned
4. Analysis of questionnaires.

The survey provided answers to the question of why the church was not growing and gave reasons for the members' dissatisfaction with the church.

Survey Statistical Design

In order to answer the question of where the La Sierra Collegiate Church was in its life cycle, a questionnaire was developed and field tested in preparation for surveying the congregation. The statistical design of the survey was developed in consultation with my statistician.[1] Details concerning the development of the questionnaire are found in chapter 8 of this project report.

It was hypothesized that:

1. There is a church life cycle consisting of five stages.

[1]Jerry W. Lee, Ph.D., Professor of Health Promotion and Education, Loma Linda University.

2. La Sierra Collegiate Church members randomly selected to answer a questionnaire on church life cycle concerning the La Sierra Collegiate Church and the Seventh-day Adventist Church in North America would be able to classify the Collegiate church and the church in North America in one of the five life-cycle stages.

An attempt would be made to determine reliability and validity of the questionnaire by examining the coefficient alpha for each of the five sections (life-cycle stages) based on the results of the final pretest.

Strictly speaking, however, the reliability and validity of the major measures used in the survey could not be determined because there had been no previous research to use as a basis for comparison.

Reliability of subscales would be determined after the questionnaires were returned by factor analysis using Cronbach's coefficient of internal consistency.

Face validity, as to whether it appeared that the questionnaire would do what it was supposed to do, would be determined primarily by the D.Min. Committee.

Content validity would be determined by the pretest procedure and evaluation by the D.Min. Committee.

Criterion validity would not be able to be determined since there were no other measures to use as a basis for comparison.

Construct validity, as to whether the questionnaire and procedures are theoretically useful, would be determined later through analysis.

Strictly speaking, in an experimental sense there would be no variables in the survey. In a statistical sense, however, there would be both independent and dependent variables.

Independent variables would be the demographic information provided by the respondents. This is what predictions would be made from.

Dependent variables would be the views expressed by the respondents concerning the statements about the church life-cycle stages. This is what would be

predicted. Also, dependent variables would be the responses to the general question as to which stage of its life cycle the respondents perceived the church to be in. In addition some dependent variables would be determined by factor analysis.

Sampling

Assumptions made regarding power analysis were as follows:

1. The chance that there would be any significance, when it was not expected, in all tests would be at the .01 level.

2. The power to detect significance, if there was any, would be 80%.

In order to have a power of 80% at the .01 level of significance, a sample size of 120 was needed. This was based on the following from an average of five ratings from the pretest:

1. The average within cell (response item) standard deviation

2. The average mean response of the answers.

However, the limiting factor in sample size was the sample size needed for factor analysis.[1] Based on an anticipated response rate of 50-60%, the following was expected statistically for factor analysis with alpha set to .05:[2]

1. A correlation coefficient as small as .15 would be detectable with 80% power and a sample size of 346.

2. The power to detect a correlation greater than .2 would be better than 90% with a sample size of 300.

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[1]"The number of individuals selected for a sample should be large enough to minimize sampling error and to provide adequate power for whatever statistical procedure you intend to use for data analysis." Thomas J. Long, John J. Convey, and Adele R. Chawalek, *Completing Dissertations in the Behavioral Sciences and Education* (San Francisco: Jossey-Bass, 1985), 87.

[2]Sample size based on power calculations. Garrard E. Dallal, PC-Size: A Program for Sample Size Determination, version 2. USDA Human Research Center on Aging, Tufts University, Boston, Mass. 1985.

Respondent factor scores would be determined on each factor which was significant. It was assumed that in order for factor analysis to be reliable, five responses would be needed for each item.[1]

In order to perform factor analysis on the descriptors of the church life-cycle stages, five times as many respondents as statements would be needed, which implied a sample size of 250 based on fifty statements.[2]

It was assumed that there would be no systematic difference between the people selected for the study and those not selected because a random sampling procedure would be used. However, those who returned the questionnaires might be different from those who did not return them. Therefore, an attempt would be made to estimate the difference between nonrespondents and respondents by comparing the demographics of early respondents with those of respondents who responded after follow-up promptings. This assumed that a person who was slow to respond would be more like nonrespondents than a person who responded quickly.

A sample of approximately 700 was randomly selected from the membership database of the La Sierra Collegiate Church (2,430) as follows, giving each member one chance in 3.5 (700:2430) of being selected in the sample:

1. Random numbers between 1 and 100 were generated and added to the membership records.

2. Every record with a number under 30 was selected into a study file maintaining alphabetical order.

3. A printout in alphabetical order was prepared of the study file.

4. The printout was screened to eliminate the following:

   a. Those who were pretested

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[1]"Five responses for each item is a generally accepted guideline for reliability in factor analysis." Jerry Lee, October 20, 1989.

[2]"Five times as many respondents as statements is a generally accepted guideline for determining sample size for factor analysis." Jerry Lee, October 20, 1989.

b. Those who were too young (youth and children)

c. Those who were incapable of filling out a questionnaire

d. Those with inadequate addresses

e. Those who lived too far away to attend the Collegiate Church

5. The study file was updated eliminating those found in Item 4 above.

6. The study file was sorted into random-number order.

7. Each name was assigned a number in order starting from 1.

8. The first 700 names of the study file were used as the survey sample.

9. Names beyond 700 were used sequentially as needed to replace those deleted due to undeliverability of the questionnaires.

10. A list, without names, of the sequential numbers assigned to the persons on the study file, was prepared for checking off questionnaires when they were returned.

Confidentiality

Confidentiality was maintained by the use of an identification number on the questionnaire instead of the respondent's name. Also, the master list of numbers and associated names used in the mailing process was available only to key people who were closely supervised.

Processing of the individual questionnaires was by identification number only, without any association with the corresponding name.

Mailings

Church Life-Cycle Questionnaires were mailed to 748 members of the La Sierra Collegiate Church. Follow-up mailings were sent in an effort to ensure that an adequate sample would be returned by those surveyed.

There were four mailings: three packets with letters and one postcard reminder. Each letter and postcard was personally signed, but none had an inside name and address in order to reduce expense and the risk of incorrect mailings.

The questionnaires were hand stamped sequentially in the upper right corner of the first page in the "ID. No._____" space with a number (1-700). The number was checked off the number list (no names) when the questionnaire was returned so those respondents were not sent follow-up mailings. The letters were not identified in any way in order to simplify the process of mailing and to avoid misassociation with the questionnaires when the mailings were prepared.

Extreme care was taken to ensure that the numbered questionnaires were enclosed in the correct envelopes for mailing. Frequent checks were made during the enclosure process to see that the questionnaires were in the right envelopes. The envelopes were not sealed until the entire sample had been prepared for mailing and all the verification steps had been completed successfully.

Details for each of the mail pieces was as follows:

1. Initial Mailing (appendix 2, exhibit 2, item 1)
    a. Date of mailing--March 8, 1990
    b. Sent to random sample of 700
    c. Letter, questionnaire, and business reply envelope
    d. Sent third-class bulk mail
    e. Computer mailing label on outside envelope
    f. "Address Correction Requested" preprinted on envelope
    g. "Research Project" hand stamped on outside envelope.
2. First Follow-Up (appendix 2, exhibit 2, item 2)
    a. Date of mailing--March 19, 1990
    b. One week after initial mailing
    c. Postcard reminder

d. Sent to everyone who received the questionnaire

e. Sent first-class mail

f. Computer mailing label on outside envelope.

3. Second Follow-Up (appendix 2, exhibit 2, item 3)

a. Date of mailing--April 3, 1990

b. Three weeks after initial mailing

c. Letter, replacement questionnaire, and business reply envelope

d. Sent only to non-respondents

e. Sent third-class bulk mail

f. Computer mailing label on outside envelope

g. "Research Project" hand stamped on outside envelope.

4. Third Follow-Up (appendix 2, exhibit 2, item 4)

a. Date of mailing--April 26, 1990

b. Seven weeks after initial mailing

c. Letter, replacement questionnaire, and business reply envelope

d. Sent only to non-respondents

e. Sent third-class bulk mail

f. Computer mailing label on outside envelope

g. "Research Project" hand stamped on outside envelope.

Follow-Up

A carefully planned follow-up sequence is imperative in order to maximize the response rate, as Fowler suggests:

> Efforts to ensure that response rates reach a reasonable level and to avoid procedures that stematically produce major differences between respondents and nonrespondents should be a standard part of any survey effort. . . . The

> most important difference between good mail surveys and poor mail surveys is the extent to which researchers make repeated contact with nonrespondents.[1]

Follow-up is also important in reducing error and increasing accuracy, as Fowler states:

> For most surveys, nonresponse is potentially one of the most important sources of systematic error; it is likely to be one of the most problematic concerns regarding the accuracy of sample estimates. Hence attention to minimizing its effects deserves very high priority in the total design of surveys.[2]

Therefore each follow-up mailing was an appeal for the return of the questionnaire, using a different approach. The appeals were designed to crescendo, with later follow-ups being stronger attempts at persuasion than preceding ones. However, the intensity of the appeals was increased only to a level that was not threatening and that stayed within the bounds of normal business practice when a voluntary, yet important, matter of business is pursued.

Dillman achieved a response rate of over 70% with his program using first-class mailings and a certified mailing on the final appeal. Because the cost of such mailings was prohibitive, the mailings in this project were third-class bulk rate instead of first-class, including the final appeal. As a compensation for this change, precancelled stamps were used on the envelopes (rather than a regular bulk-permit imprint), and the envelopes were hand stamped "Research Project," in an attempt to motivate response.

Processing Returned Questionnaires

Returned questionnaires were checked off the list of control numbers without names in order to maintain confidentiality. Any comments on the questionnaires were reviewed for possible follow-up, and then photocopied for summarization later.

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[1]Fowler, 52-54.

[2]Ibid., 59.

Prior to follow-up-mailings three and four, the list of numbers with names was updated from the list of numbers without names, in order to delete those respondents who should not be mailed to again.

Respondents were invited in the first and second letters to request a summary of the results of the survey by writing "copy of results requested" on the back of the return envelope and printing their name and address below it. A list was prepared from any notations to that effect found on the returned envelopes. On July 19, 1990, a cover letter and summary of the results of the survey were sent to each survey respondent who requested the results. Each letter was individually signed. (See appendix 2, exhibits 3 and 4.)

Data Entry and Verification

Responses on the individual questionnaires were entered into a computer spreadsheet by identification number for data analysis. A frequency distribution was prepared to check for out-liers--those responses outside the acceptable range. Out-liers found were corrected as appropriate.

Verification of data-entry accuracy was carried out by re-entry of subsamples of 10% of the data from the questionnaires into another spreadsheet. The subsamples were then compared with the original entries for an estimate of the percentage of error. The result was an estimate of .34% which was acceptable.[1]

The errors found were corrected, and then the corrected spreadsheet was formatted for analysis by the statistician.

Analysis Of Questionnaires Returned

The assumption of normality was tested using detrended probability plots. Deviations from normality were insufficient to justify transformation.

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[1]An estimate of .5% or less was considered acceptable.

All data were examined for out-liers using box plots. Homogeneity of variance was examined using Bartlett's test. No major problems were found. It was not necessary to test specific comparisons of interest with Scheffe's test, since differences were strong enough to not need testing.

Although 52.4% of the questionnaires sent out were returned, only 41.1% of the questionnaires returned were usable for analysis (see table 52 and appendix 2, exhibit 5, table 69). Because of the low number of usable questionnaires there was concern about the possibility of the inferences being biased.

By assuming that individuals who returned questionnaires late were more like those who did not return them at all than those who returned the questionnaires early, it was possible to make inferences about the nature of any biases. This was done by regressing the date of return on the various demographic variables.

Appendix 2, exhibit 5, table 70 shows the results of this analysis. The overall regression was significant ($F(22,19) = 2.738$, $p = 0.000098$ as shown in appendix 2, exhibit 5, table 71). The significant beta weights suggested that those who returned the questionnaire late were younger, not providing a response to "other reasons for attending church," had fewer friends in the La Sierra Collegiate Church, and were more likely to be professional, technical, or managerial, than those who responded early.

TABLE 52

QUESTIONNAIRES RETURNED

	Total	
	Percent	N
Returned Usable	41.4	310
Returned Unnumbered	0.8	6
Returned Unusable	11.0	82
Not Returned	47.6	356
Total	100.0	748

Although 310 of the questionnaires returned were usable, many of them were missing data. Appendix 2, exhibit 5, table 72 gives the percentage who failed to respond to each church characteristic question on the questionnaire. Appendix 2, exhibit 5, table 73 gives the percentage missing data for respondent characteristic items on the questionnaire. Appendix 2, exhibit 5, table 74 gives the number of church life-cycle characteristic questions not answered on the questionnaire. Appendix 2, exhibit 5, table 75 gives the demographics of the usable questionnaires. Appendix 2, exhibit 5, table 76 gives the degree a characteristic was present in the La Sierra Collegiate Church sorted by mean response (in descending order based on coding from 1 for "none" to 5 for "very much").[1]

Appendix 2, exhibit 5, table 77 gives the degree a characteristic was present in the Seventh-day Adventist Church in North America sorted by mean response (in descending order based on coding from 1 for "none" to 5 for "very much").

Five scales were created, one for each of the five life-cycle stages, in order to summarize the results for the fifty responses for the La Sierra Collegiate Church and for the Seventh-day Adventist Church in North America. Each stage had ten items (characteristics) which were intended to be descriptive of that stage.

Appendix 2, exhibit 5, table 78 shows the belief that characteristics described in a stage represent the present condition of the church, sorted in order of stages.

The majority of those surveyed perceived the Collegiate Church to be in stages 4 (Institutional) or 5 (Disintegration). They perceived the Seventh-day Adventist Church in North America to be in stages 5 (Disintegration) or 1 (Incipient Organization). That is, they perceived the church in North America to be farther along in its life cycle, to the point where new organizations were developing.

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[1]In determining the significance of the church life-cycle characteristics and its relationship to the demographic variables, mean responses were used for analysis instead of using chi-square analysis. Mean responses were more valuable (less biased) than individual perceptions of the life-cycle stages.

Appendix 2, exhibit 5, table 79 shows the coefficient alpha for each scale. Alpha is an indicator of the internal consistency of the scales. The high alphas in appendix 2, exhibit 5, table 76 suggest that the items making up each scale all tend to measure the same thing. The scales are quite reliable in this sense. However, the N is quite reduced for several of the scales because of failure of individuals to respond to all of the items in the scale.

Appendix 2, exhibit 5, table 80 gives the (profile) relationship between the demographic variables and agreement with items in a category for the Collegiate Church.

Appendix 2, exhibit 5, table 81 gives the (profile) relationship between the demographic variables and agreement with items in a category for the Seventh-day Adventist Church in North America.

To reduce the impact of the missing responses on the analysis, the scales were recomputed using the mean of all responses made to items in a scale. If an individual had failed to respond to more than two items out of the ten in a scale, his or her data was dropped from further analyses on that scale. It should be noted, however, that the resulting scales have high intercorrelations. The average scale to scale correlation for the La Sierra Collegiate Church data was .63, and the corresponding average correlation for the North American Church was .60. This suggested that the scales might be summarized by a smaller number of factors.

To determine whether the rather complex findings could be summarized by a smaller number of concepts, a factor analysis was performed using Cronbach's coefficient of internal consistency (coefficient alpha). Since factor analysis requires complete data from each individual on all items analyzed, the pattern of missing data in this study would have required discarding over half of the sample if the data were used as they were.

Therefore, missing values were imputed by a triple mean procedure and data used on all respondents who had no more than fifteen responses missing out of a fifty-item scale. The mean number of missing data imputed for any one subject used after this procedure was 1.56 for the La Sierra Collegiate Church questions and 1.79 for the North American Church questions. The sample sizes for the two sets of items were 273 and 248, respectively.

The triple mean procedure involved calculating the mean response of all respondents on an item (A), the mean response of each individual to all items answered on a fifty-item set (B), and the mean response of all individuals on all items in a fifty-item set (C). The imputed value was then calculated as (B-C) + A. This adjusted the mean response on a particular item for an individual's tendency to answer higher or lower than the average of other people.

The fifty items for the La Sierra Collegiate Church and the fifty corresponding items for the North American Church were each analyzed using a principal components analysis with a varimax rotation.

Scree tests (Catell) were performed on the eigenvalues generated. The results of those tests are shown in appendix 2, exhibit 5, figure 23. The scree tests suggested the existence of either three or four factors for the Collegiate Church and the Church in North America.

Both three- and four-factor solutions were computed and examined for interpretability. In each case the three-factor solutions seemed more interpretable. Appendix 2, exhibit 5, table 82 gives the factor loadings on life-cycle stage items for the Collegiate Church based on a varimax rotation in sorted ordering.

Appendix 2, exhibit 5, table 83 gives the factor loadings on life-cycle stage items for the Seventh-day Adventist Church in North America based on a varimax rotation in sorted ordering.

When the factor loadings in appendix 2, exhibit 5, tables 82 and 83 were examined, it appeared that in each case the factors could be interpreted as dissatisfaction with the church, a feeling that the church had become worldly, and a feeling that dissenting groups were developing.

On the basis of these factor analyses, factor scores were computed. These represent how each respondent felt regarding the three factors. The factor scores were standardized so that 0 means an average response on the factor and 1 means that approximately 67% of individuals scored lower than 1. (That is, the mean of each factor is 0 and the standard deviation, 1.) High scores mean more agreement with the factor.

Appendix 2, exhibit 5, table 84 gives the differences in the three church life-cycle factors by respondent characteristics for the Collegiate Church.

Appendix 2, exhibit 5, table 85 gives the differences in the three church life-cycle factors by respondent characteristics for the Seventh-day Adventist Church in North America.

The p values in appendix 2, exhibit 5, tables 84 and 85 are from analyses of variance. Because of the large number of significance tests performed, the p values had to be treated with caution.

Therefore, the Bonferroni criterion was used to adjust the chance of type 1 error to .05 per table. This was done by dividing the criterion alpha desired (.05) by the number of values in each table (60). That is, in order to maintain the chances of type 1 error at 5 in 100 (.05) for the entire table no p value was considered significant unless it was less than .05÷60 = .00083.

The extensive results, shown in appendix 2, exhibit 5, tables 84 and 85, needed some form of summarization. One statistical technique which lends itself to summarizing relationships among large numbers of variables in two sets is canonical

correlation analysis. In this technique one set of variables is correlated with another set of variables.

A canonical correlation analysis was performed on the data which appears in appendix 2, exhibit 5, tables 84 and 85.[1] The judged church characteristics of dissatisfaction with the church, the church being worldly, and that dissenting groups were developing were correlated with the demographic variables to see which set of demographic variables best predicted some combination of the church characteristics.

When canonical correlation is carried out, an overall test of the relationship between the sets is done and tests are carried out to determine how many dimensions relate the two sets of variables. When this test was done on the data which appears in appendix 2, exhibit 5, tables 84 and 85, the relationship of the church characteristics with the demographic variables was highly significant for both the Collegiate Church ($F(66,603) = 2.78$, $p < .000001$) and the North American Church ($F(66,546) = 2.23$, $p = .000001$).

Tests of the significance of the various dimensions suggested that at least two were significant for the canonical correlation analysis for the perceptions of the Collegiate Church ($x^2(42) = 80.58$, $p = .000317$), and possibly three were significant for the North American Church ($x^2(20) = 30.40$, $p = .0636$ for the test of the third root).

Findings Summarized

The loadings generated by the canonical correlation analysis were rotated using the varimax rotation. The results are shown in appendix 2, exhibit 5, tables 86 and 87. Examining the largest loadings (those over .4), an idea was obtained of how the two sets of variables related.

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[1]Canonical correlation analysis was used instead of a two-way analysis of variance and a multi-variate analysis as originally intended since canonical correlation had greater applicability.

Appendix 2, exhibit 5, table 86 gives the canonical correlation analysis results for the Collegiate Church. Dissatisfaction with the church was primarily related to a feeling of lack of fit in the church family, a lack of enjoyment of the worship service, younger age, lower frequency of attendance, being single, and having fewer friends in the church. On the other hand, a feeling that dissenting groups were developing was associated with attendance for convenience and high income.

Appendix 2, exhibit 5, table 87 gives the canonical correlation analysis results for the Church in North America. The pattern for evaluations of the North American Church was similar to that of the Collegiate Church. Dissatisfaction with the church was related to low attendance because of lack of enjoyment of the worship service, younger age, and being a student or professional. A feeling that dissenting groups were developing was related to not attending because of convenience or doctrine and low general frequency of attendance. The additional dimension of relationship was interesting. Those who felt the church was worldly tended to be of lower income and education and were less likely to be a student or professional.

Responses concerning the North American Adventist Church were more negative in general than those concerning the Collegiate Church.

CHAPTER 10

CHURCH BOARD RETREAT

Overview

This chapter gives the following concerning the Church Board retreat held June 16, 1990, as part of this project:

1. Preparation for the retreat
2. Program followed
3. Material reviewed
4. Recommendations.

The retreat was a very positive experience for the members of the Church Board who participated--and nearly all did. Their recommendations were used in the follow-up work on the purpose of the University Church.

General

The Church Board spent the morning of June 16, 1990, in retreat on the adjoining campus of La Sierra University,[1] clarifying the purpose of the La Sierra Collegiate Church.

Breakfast at the University cafeteria was made an integral part of the retreat in order to encourage an early start and good attendance. Church Board members were asked to sign up before the retreat (appendix 3, exhibits 1 and 2) so arrangements could be made for food and sub-group assignments.

[1]Loma Linda University, La Sierra Campus at that time.

At the regular Church Board meeting three days before the retreat, a sharing time was held when the members were asked to reflect on highpoints in the history of the La Sierra Collegiate Church. Some of the highpoints mentioned were:

1. Installation of air conditioning
2. Baptisms conducted
3. Church rallying together during the renovation of the church and the procession to the church when it was completed
4. The Resurrection Pageant
5. Home Bible Fellowship which lead to the City Parish Project in 1972 or 1973
6. Installation of stained glass windows were installed
7. The Church Improvements Fund, started after the building project was completed.

After sharing highpoints the members were asked to reflect on the dreams they had for the future of the Collegiate Church. Some of the dreams mentioned were:

1. Many Home Bible Fellowships
2. Evangelistic Meetings
3. Young people involvement in the worship services
4. Oneness with the University
5. A full church every Sabbath
6. The budget balanced two years in a row
7. A greater willingness of the members to help in the children's divisions
8. More young adults in church
9. Having prayer meetings and using the power of prayer
10. A "Buddy System"--Peer Ministry Training
11. Everyone passing out a piece of literature each day.

The sharing time helped prepare the Church Board members for the work they would do at the retreat.

Retreat Program Outline

At the retreat, after breakfast, there was an orientation period during which the following items were shared with the Board members:

1. "We Need a New Era," a brief article by Chuck Scriven[1] concerning the Seventh-day Adventist Church at large (appendix 3, exhibit 3).

2. "Reasons for the Retreat," background on the Collegiate Church and the need to reflect on the current situation in the church (appendix 3, exhibit 4).

The Church Board members present were given a program outline for the retreat (appendix 3, exhibit 5), listing the day's schedule and group tasks to be addressed. Board members were assigned to four groups to brainstorm and make recommendations on specific topics relating to the purpose of the Collegiate Church. There were three sessions of small-group discussions followed by large group synthesizing and prioritizing of the small-group recommendations. The three discussion questions were as follows:

1. What is the purpose of the La Sierra Collegiate Church?

2. How should the La Sierra Collegiate Church relate to:

   a. The world (global issues)

   b. The community

   c. Our members?

3. What recommendations should be made based on the responses to items 1 and 2 above concerning the programs and structure of the La Sierra Collegiate Church?

   a. Should any existing programs be changed? How? Why?

   b. Should any programs be discontinued? Why?

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[1]Charles Scriven, *Spectrum* 19:2:1-2.

c. Should any new programs be initiated?

d. Should any structure of the church organization be changed to accommodate any of the above? Which? Why?

e. How can the rest of the church members become involved? What implementing steps are needed?

Each small group was led by a member of the Board selected before the retreat and briefed on the procedure. Each group used an easel with paper and marker pen for capturing the ideas of the members. Prior to each small-group session, material pertinent to the topic to be addressed was reviewed with the members in order to give them a similar frame of reference for brainstorming.

Retreat Materials

Prior to the small-group discussions the Board reviewed the results of several studies done before the retreat, including the following:

1. The Purpose of the La Sierra Collegiate Church
2. Church Life Cycle
3. Congregation Passivity
4. Program Evaluation.

The Purpose of the La Sierra Collegiate Church

The Church Board reviewed a document (appendix 3, exhibit 6) presenting the purpose of the La Sierra Collegiate Church as indicated in church records and publications, and the purpose of the church-at-large as found in the Bible, the writings of Ellen G. White, and in the Seventh-day Adventist Fundamental Beliefs. That document was summarized from longer ones. The longer documents were not presented to the Church Board at the retreat due to a lack of time. (Those documents are included in this report as appendix 3, exhibits as follows: 7, Church Records and

Publications; 8, Bible; 9, Writings of Ellen G. White; 10, Seventh-day Adventist Fundamental Beliefs.)

Church records and publications since the formation of the La Sierra Collegiate Church were reviewed to see if the Collegiate church had formally adopted a purpose.

Church Board and Business Meeting minutes were reviewed from the formation of the church in 1922, through January, 1990. No reference to the purpose of the church was found until June, 1987, when a Mission Statement was adopted by the Church Board.

A second Church Board action in April, 1988, approved a revision of the Mission Statement. No references to the purpose of the church were found other than the two concerning a Mission Statement.

The purpose of the church as found in the Mission Statement was as follows:

1. Share the gospel

2. Make disciples

3. Prepare the way for the second advent

4. Uphold Jesus through worship, teaching, fellowship, and personal concern for his children

5. Help members grow closer to God

6. Respond to the Holy Spirit and equip our members for service according to their gifts and abilities

7. Share with our community and the world the Seventh-day Adventist perspective on life and faith through our stewardship and witness

8. Provide an atmosphere of love and acceptance where people can reach their full potential.

A church newsletter called the La Sierra Communicator was published during the years 1964-1980. Although no reference was found in those newsletters to the purpose of the Collegiate Church, during the period November 6, 1968, through

November 7, 1970, two sections entitled "We Believe" and "Church Finance" were printed on the back of The Communicator, stating some of the Seventh-day Adventist doctrinal beliefs.

The purpose of the church as found in the Newsletter Statement of Beliefs, was as follows:

1. Have a personal relationship with Christ
2. Heed the Word of God
3. Be reconciled through Christ
4. Grow into Christs likeness by the in-dwelling Holy Spirit
5. Keep the ten commandments
6. Live godly lives
7. Look for Jesus' second coming
8. Be prepared for the second advent
9. Serve Jesus
10. Support God's work by systematic benevolence.

The biblical purpose of the church is service. This basic purpose is to be manifested in the following ways:

1. Serve the Lord
2. Witness
3. Glorify God
4. Be loving
5. Do good works
6. Assemble together
7. Grow and mature
8. Minister to others
9. Tell about God's wonderful acts.

The purpose of the church for Ellen White is mission. A synopsis of some of Ellen White's references to the purpose of the church is as follows:

1. Be a channel for God
2. Do missionary work
3. Open the scriptures to others
4. Care for its own
5. Urge an experimental religion
6. Raise the standards
7. Work for Christ.

A summary of the Seventh-day Adventist beliefs having to do with the purpose of the church is as follows:

1. Love God and others
2. Care for our environment
3. Worship together
4. Fellowship together
5. Study the word together
6. Celebrate the Lord's Supper together
7. Proclaim the gospel together
8. Keep the commandments of God
9. Keep the faith of Jesus
10. Announce judgment
11. Proclaim salvation through Christ
12. Herald the second advent
13. Serve without partiality or reservation
14. Use our spiritual gifts for the common good of the church and humanity
15. Serve faithfully
16. Tithe and give offerings faithfully

17. Be godly people.

The purpose of the church as found in those sources has to do with relationship and service which flow out of dedication and commitment to God as a response to His marvelous Gift.

Church Life-Cycle Survey

The Church Board reviewed the findings (appendix 3, exhibit 11) from a survey of the La Sierra Collegiate members in May 1990, as to their perceptions of where the Collegiate Church and the Seventh-day Adventist Church in North America were in their life cycles. The majority of the members surveyed perceived the Collegiate Church to be in stages 4 (Institutional) or 5 (Disintegration) of its life cycle. They perceived the Seventh-day Adventist Church in North America to be in stages 5 (Disintegration) or 1 (Incipient Organization). That is, they perceived the church in North America to be farther along it its life cycle to the point where new organizations were developing. Also there seemed to be broad agreement of those who responded that both the Collegiate Church and the North American Church were worldly. The implications of these findings seemed to be that membership growth had slowed because:

1. Evangelistic momentum had declined as the church had become institutionalized

2. Emphasis had shifted from being different from the world to being like the world (worldly).

Details concerning the Church Life-Cycle Survey are found in chapter 9 of this project report.

Congregation Passivity

The Church Board reviewed the composite responses (appendix 3, exhibit 12) from a Congregation Passivity Check-List filled out by the Board on June 13, 1990.[1].

The passive church has been described as one in which passivity has replaced enthusiasm, divisiveness has replaced a sense of unity, goallessness has replaced an emphasis on specific goals, and drift has replaced a sense of direction.

The composite score on the Congregation Passivity Check-List prepared for the Church Board, indicated "Danger of Complacency" as the collective perception of the degree of passivity of the collegiate Church.

Program Evaluation

The Church Board reviewed the composite responses (appendix 3, exhibit 13, item 1) from an evaluation of church programs made by the Church Board prior to the retreat concerning:

1. The value/effectiveness of Collegiate Church programs and services in terms of the church's mission
2. The need for change.

The graphs on value/effectiveness and change (appendix 3, exhibit 13, items 2 and 3) were prepared by one of the Board members and brought to the retreat that morning.

The significant responses from the evaluation were as follows:

1. Programs of much value/effectiveness which should be increased--
   a. Tuition assistance
   b. Youth activities

[1]The Check-List was adapted from Lyle Schaller's Checklist for Self-Appraisal found in Lyle E. Schaller, *Activating the Passive Church: Diagnosis and Treatment* (Nashville: Abingdon, 1981), 66-70.

2. Program of some value/effectiveness which should be increased--Emergency planning

3. Programs of much value/effectiveness which should be decreased--

   a. Sabbath School lessons

   b. Custodial/grounds

   c. Bulletins

4. Program of some value/effectiveness which should be decreased--Music

5. Program of little value/effectiveness which should be decreased--Library. (This program was discontinued later.)

Recommendations

The recommendations made by each of the small groups and by the large group were recorded at the retreat and then compiled afterwards (appendix 3, exhibit 14). The small-group recommendations were more specific than those made by the large groups due to the greater opportunity for interaction and discussion in the small groups.

The recommendations were used by the Church Board in its follow-up work on the purpose of the Collegiate Church, resulting in the adoption in 1991 of a revised Mission Statement and thirteen new goals for the church. See chapter 12, "Renewal of Vision."

Post-Meeting Reactions

At the conclusion of the retreat the Board members were asked to fill out a Post-Meeting Reaction form before leaving (appendix 3, exhibit 15). The form asked them to respond to three questions:

1. What was good about this meeting?

2. What was bad about this meeting?

3. How can we improve?

The verbatim responses were compiled after the retreat (appendix 3, exhibit 16). The responses were very positive and indicated a desire to repeat the experience in the future, perhaps with more time and/or fewer topics for discussion.

Small-Group Follow-Up

Two days after the retreat a follow-up letter was sent to the four Church Board members who chaired the small discussion groups (appendix 3, exhibit 17), thanking them for their significant contribution to the retreat and its success (judging by the responses of the members on the Post-Meeting Reaction forms).

Summary

Although there was a lot of material to review and only a limited time to process it in small-group work, the Church Board members were equal to the task. Their motivational level remained high all morning during the retreat, and they produced a significant number of recommendations concerning the purpose and programs of the Collegiate Church.

CHAPTER 11

NEEDS ASSESSMENT

Overview

This chapter gives the following concerning the needs assessment evaluation made as part of this project:

1. Follow-up on work of Church Board at 1988 retreat
2. Analysis of progress made
3. Need for renewal of vision.

The evaluation in 1992 of the needs identified in 1988 by the Church Board indicated that only a few needs had been met during the intervening four years. "Renewal of Vision of Collegiate Ideals" was identified as needing additional effort.

Church Board Retreat

During a Sabbath morning retreat to the adjoining campus of La Sierra University[1] on September 17, 1988, the Church Board and Senior Pastor[2] developed a list of over one hundred needs of the La Sierra Collegiate Church. Appendix 1, exhibit 4, item 1 is a copy of a letter from the Senior Pastor to the Church Board with details of the retreat. No direct action was taken on the list of needs (appendix 1, exhibit 4, item 2) until 1992.

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[1]Loma Linda University, La Sierra Campus at that time.

[2]I participated in planning the retreat but was unable to attend.

Needs Assessment Evaluation

On May 20, 1992, the Church Board was given a Needs Assessment Evaluation form adapted from the list of needs prepared in 1988, and asked to evaluate the progress made by the church since 1988. They were also asked to indicate whether additional efforts were needed in the future for each item (see appendix 1, exhibit 4, item 3).

A second form, memo, and return envelope were mailed to the Church Board on May 21 to ensure a good response (see appendix 1, exhibit 4, item 4).

A third form, memo, and return envelope were mailed on June 9 to boost the response rate even higher (see appendix 1, exhibit 4, item 5).

Fifteen evaluation forms out of thirty-two possible were returned in time to be included in the report to the Church Board on June 17. Two forms came in too late to be included. This was a response rate of 53% with 47% being usable.

On June 17, 1992, the Church Board briefly reviewed the results of the May 20, 1992, Needs Assessment Evaluation (see appendix 1, exhibit 4, item 6).

The needs originally listed by the Church Board were in four classifications: programs, facilities, outreach, and nurture. Table 53 summarizes the respective classifications and priorities.

The majority of the needs were related to programs (61.2%). To a lesser degree the needs were related to nurture of the church members (22.3%). Only a few of the needs were related to facilities (6.8%) and outreach (9.7%).

Progress in meeting the needs was evaluated on a scale of 0 for "none" to 4 for "very much." The report lists the items in descending order within the respective priorities, based on the mean values of the responses of the Church Board. Table 54 gives the progress made in meeting needs in the various classifications.

Ten needs (9.7%) were perceived by the Church Board to have been met "much." Seventy-eight needs (75.7%) were perceived to have been met "some." Fifteen needs (14.6%) were perceived to have been met "little."

Items were analyzed which had much progress (mean response of 2.64 or more) and little progress (mean response of 1.38 or less).

In the four years between 1988 and 1992, the church made much progress in the ten areas listed in table 55. Progress primarily had to do with programs (5:10). To a lesser degree progress had to do with facilities (2:10) and nurture of the members (3:10).

TABLE 53

LA SIERRA NEEDS BY CLASSIFICATION AND PRIORITY

Priority/Classification	Programs	Facilities	Outreach	Nurture	Total
First	14	--	1	6	21
Second	5	--	3	3	11
Third	9	1	--	1	11
Remaining	35	6	6	13	60
Total	63	7	10	23	103
%	61.2	6.8	9.7	22.3	100.0

TABLE 54

LA SIERRA NEEDS--PROGRESS BY CLASSIFICATION

Progress	Programs	Facilities	Outreach	Nurture	Total	%
Much	5	2	--	3	10	9.7
Some	49	3	8	18	78	75.7
Little	9	2	2	2	15	14.6
Total	63	7	10	23	103	100.0

TABLE 55

LA SIERRA NEEDS--MUCH PROGRESS
BY CLASSIFICATION

Need	Programs	Facilities	Nurture
1. More music	X		
2. Increase in prayer life			X
3. Redecorate the choir room		X	
4. More youth involvement in the worship service	X		
5. More female involvement	X		
6. Better lighting in stage areas		X	
7. Christian Counseling Center awareness	X		
8. Continued concert vespers	X		
9. Family life outreach (education)			X
10. Greeting visitors			X
Total	5	2	3

The church made little progress in the fifteen areas listed in table 56. Little progress was made concerning a number of programs (9:15). Also, there was little progress made concerning some facilities (2:15), outreach (2:15), and nurture (2:15).

Since the usual number of "no responses" was 0 to 3, those above 3 may have been significant. Unfortunately the number of responses was too small to be able to determine for sure. Table 57 lists the eleven items with "no responses" between 4 and 7 (the highest), in descending order.

Most of the high numbers of no responses had to do with programs (6:11). Nurture items also received a high number of "no responses" (4:11). One outreach item received a high number of "no responses" (1:11).

"Yes" responses to the question of whether additional efforts were needed ran mostly from 5 to 9. Table 58 gives the six items above 9 (10 or 11).

Most of the high number of "yes" responses had to do with programs (3:6). Nurture (2:6) and outreach (1:6) each received a lesser number of "yes" responses. Table 59 gives the five items with four "yes" responses (the lowest number).

Most low numbers of "yes" responses had to do with programs (3:5). One "yes" response was received by each of facilities (1:5) and nurture (1:5).

"No" responses for additional effort needed ran mostly from 0 to 3. Table 60 gives the three items with four responses (the highest number).

Most high numbers of "no" responses had to do with programs (2:3). One nurture item (1:3) received a high number of "no" responses.

Table 61 shows eight items which appear under more than one of the response categories.

TABLE 56

LA SIERRA NEEDS--LITTLE PROGRESS
BY CLASSIFICATION

Need	Programs	Facilities	Outreach	Nurture
1. Continue children's story	X			
2. Follow-up on visitors			X	
3. Develop member resources directory				X
4. Training in how to minister to members			X	
5. Knowledge of reasons for standards				X
6. Stress attendance--S.S. & Church	X			
7. Homework in connection with sermons	X			
8. Broader base of giving	X			
9. Closer ties of retired people with LSA/ elementary (parent overload)	X			
10. LSU student teach as part of class assign.	X			
11. Adoption (grandparent/big brother)	X			
12. Community need awareness and involvement	X			
13. Remodel centrum area		X		
14. S.S. classroom facilities for adults		X		
15. Vacation Bible School	X			
Total	9	2	2	2

TABLE 57

LA SIERRA NEEDS--NO RESPONSES
BY CLASSIFICATION

Need	No Response	Programs	Outreach	Nurture
1. More academy/elementary input as to how student and faculty needs are being met by our school subsidy monies	7	X		
2. Continued concert vespers	6	X		
3. Renewal of vision of Collegiate ideals	5			X
4. Coordination of S.S., Church, and AY social resources	5	X		
5. More choir members	4	X		
6. Keeping standards	4			X
7. Leader support	4			X
8. Revival of heart	4			X
9. Members need burden for souls	4		X	
10. More pianists	4	X		
11. Closer tie of retired people with LSA/ elementary (parent overload)	4	X		
Total	--	6	1	4

TABLE 58

LA SIERRA NEEDS--HIGH YES ADDITIONAL EFFORTS
BY CLASSIFICATION

Need	Yes	Programs	Outreach	Nurture
1. Recapture loyalty to church	11			X
2. Integrate new members	10			X
3. Training in outreach	10		X	
4. More willing workers	10	X		
5. Care for elderly-transportation, etc.	10	X		
6. Broaden base of giving	10	X		
Total	--	3	1	2

TABLE 59

LA SIERRA NEEDS--LOW YES ADDITIONAL EFFORTS BY CLASSIFICATION

Need	No	Programs	Facilities	Nurture
1. More music	4	X		
2. Redecorate choir room	4		X	
3. Keeping standards	4			X
4. More academy/elementary input as to how student and faculty needs are being met by our school subsidy monies	4	X		
5. Doctrinal sermons occasionally	4	X		
Total	--	3	1	1

TABLE 60

LA SIERRA NEEDS--HIGH NO ADDITIONAL EFFORTS BY CLASSIFICATION

Need	No	Programs	Nurture
1. More music	4	X	
2. More choir members	4	X	
3. Keeping standards	4		X
Total	--	2	1

Seven of the items had the need met or the need no longer existed (see table 62). Of the seven needs met, five had to do with programs. Facilities and nurture each had one need met.

An analysis of the seven needs met reveals the following:

1. "More Music" received the highest mean response in terms of progress made. It also received the lowest number of "yes" responses and the highest number of "no" responses for additional effort needed. It seems therefore that no additional effort is needed concerning music.

2. "Redecorate Choir" Room received a high response in terms of progress made and the lowest number of "yes" responses for additional effort needed. It seems little if any additional effort is needed in redecorating the choir room.

3. "Concert Vespers" received a high response in terms of progress made and next to the highest number of non-responses. It seems there may be some ambivalence about the concert vespers.

4. "Closer Tie of Retired with School" received a low response in terms of progress made and slightly more non-responses than generally received. This may not be considered an item of importance by the Church Board, or one which is not feasible.

5. "More School Input on Subsidy" received the highest number of non-responses, and the lowest number of "yes" responses for additional effort needed. It seems this item is one the Church Board is not interested in pursuing.

6. "More Choir Members" received slightly more non-responses than generally received and the highest number of "no" responses for additional effort needed. This may indicate a degree of ambivalence and satisfaction with the choir at the present time.

7. "Keeping Standards" received slightly more non-responses than generally received, the lowest number of "yes" responses, and the highest number of "no" responses for additional effort needed. It seems there may be ambivalence and little interest in stressing this item.

The need concerning member giving had not been met. There is a continuing need to broaden the giving base.

"Broaden Base of Giving" received a low response in terms of progress made and next to the highest number of "yes" responses for additional effort needed. The Church Board understands the problem and the solution. Unfortunately the solution has not been implemented yet.

TABLE 61

LA SIERRA NEEDS--MULTIPLE RESPONSE ITEMS
BY CATEGORY

Need	Much Progress	Little Progress	No Response	Add'l. Efforts Needed Yes(+)	Yes(-)	No
1. More music	X				X	X
2. Redecorate choir room	X				X	
3. Concert vespers	X		X			
4. Broaden base of giving		X		X		
5. Closer tie of retired with school		X	X			
6. More school input on subsidy			X		X	
7. More choir members			X			X
8. Keeping standards			X		X	X
Total	3	2	5	1	4	3

TABLE 62

LA SIERRA NEEDS MET
BY CLASSIFICATION

Need	Programs	Facilities	Nurture
1. More music	X		
2. Redecorate choir room		X	
3. Concert vespers	X		
4. Closer tie of retired with school	X		
5. More school input on subsidy	X		
6. More choir members	X		
7. Keeping standards	X		
8. Continued concert vespers			X
Total	5	1	1

Renewal of Vision

Of particular interest to this project is a need expressed by the Church Board as "Renewal of Vision of Collegiate Ideals" which appears in the "first priority" list of needs (twelfth out of twenty-one). This item received a mean response of 2.00

indicating the Church Board perceived that "some" progress had been made in meeting the need. There were five "no responses" and six "yes" responses that additional effort was needed in meeting this need. Chapter 12 refers to efforts made to renew the vision of the church.

Summary

Considerable effort was put forth by the Church Board in 1988 in developing a list of the needs of the church. Four years later the Church Board evaluated the progress made in meeting those needs and indicated which items still needed to be addressed.

The results suggested that most of the items still needed additional effort expended on them. Only a few needs had been met. The progress made over the four years was primarily in the area of programs. To a lesser degree progress was made in the area of nurture. Only a small part of the progress had to do with facilities and outreach.

CHAPTER 12

RENEWAL OF VISION

Overview

This chapter gives the following concerning the efforts put into renewing the vision of the La Sierra University Church as part of this project:

1. Identification of need for renewal
2. Summary of actions taken
3. Church Board processing of source material
4. Congregational input
5. Results.

The efforts at renewing the vision of the church resulted in revision of the Mission Statement and the adoption of thirteen goals.

Need for Renewal Identified

One of the needs identified by the Church Board at its retreat in 1988 was the need for "Renewal of Vision of Collegiate Ideals." After the list of needs was developed at the Church Board retreat in 1988, a number of steps were taken to help renew a vision. Those actions were taken independently of the need identified by the Church Board, not as a result of that need being identified.

Table 63 gives the major actions taken following the 1988 Church Board retreat which directly related to renewing the vision of the church. This chapter

includes the items listed in the table. A number of other actions not listed had an indirect bearing on meeting the need for renewal.

Considerable effort was invested in attempting to develop a vision for the church, which resulted in a revised Mission Statement and the adoption of thirteen goals by the Church Board. At the same time, other major actions were taken concerning implementing change in the church, developing departmental and committee plans, and reporting to the church by departments and committees. These are referred to elsewhere in this project report. "Vision" and "purpose" are considered to be nearly synonymous in this report.

Senior Pastor's Vision Statement

In December, 1989, the Senior Pastor, Lyell Heise, prepared a draft copy of his vision for the La Sierra Collegiate Church (appendix 1, exhibit 5). The key elements of that vision were as follows:

1. Allocation of ten to twenty acres of Loma Linda University Riverside land for a new church plant which would include facilities more conducive than the Collegiate Church facilities for community building, worship, classes, and community services (The old church facilities probably would be turned over to the University.)

2. Funding in part by the University for operating the church, with joint management responsibility

3. Greater meshing of church and University programs and life

4. Revitalized Collegiate Church ministry with a major commitment to worship and mission. Community programs centered around both church and University, utilizing facilities of both.

That vision was shared with only a few people.

TABLE 63

LA SIERRA NEEDS--RENEWAL OF VISION
ACTIONS TAKEN

Actions Taken	Date
Church Board Retreat (1988):	9-17-88
Identified need for "Renewal of Vision of Collegiate Ideals"	
Church Board Retreat (1990):	6-16-90
Clarified purpose and goals of the Collegiate Church	
Church Board Small Group:	9-19-90
Reviewed purpose of the church	
Church Board:	11-14-90
Reviewed summary of accumulated material concerning purpose of the church	
Established two committees to study and bring recommendations on purpose of the church	
Church Board:	12-12-90
Received "University Committee" report on purpose of the church	
Church Board:	1-23-90
Received "Community Committee" report on purpose of the church	
Church Board:	2-20-91
Received condensed purpose statement	
Church Board:	3-20-91
Adopted plan to obtain input from the congregation	
Congregation:	4-13-91
Surveyed on purpose and name of church	
Congregation:	5-4-91
Assessed strengths, weaknesses, and dreams of church	
Group Leaders, Hosts and Hostesses of Congregational Assessment:	5-6-91
Evaluated congregational assessment	
Group Leaders of Congregational Assessment:	5-20-91
Developed consensus statements for strengths, weaknesses, and dreams of church	
Group Leaders of Congregational Assessment:	6-27-91
Made recommendations on Mission Statement	
Church Board:	9-18-91
Reviewed revised Mission Statement	
Church Board:	10-16-91
Adopted revised Mission Statement	
Adopted 13 goals for church	

The Purpose of the La Sierra Collegiate Church

Church records and publications since the church's beginning were researched to see if the Collegiate Church had formally adopted a purpose. The results of that research were reviewed by the Church Board at its 1990 retreat.

A church newsletter called the *La Sierra Communicator* was published during the years 1964-1980. Although no reference was found in those newsletters to the purpose of the Collegiate Church, during the period November 6, 1968, through November 7, 1970, two sections entitled "We Believe" and "Church Finance" were printed on the back of *The Communicator*, stating some of the Seventh-day Adventist doctrinal beliefs. Any newsletters which may have been printed prior to 1964 were not available for review.

The purpose of the church as found in the newsletter Statement of Beliefs is summarized as follows:

1. To have a personal relationship with Christ
2. To heed the Word of God
3. To be reconciled through Christ
4. To grow into Christ's likeness by the in-dwelling Holy Spirit
5. To keep the ten commandments
6. To live godly lives
7. To look for Jesus' second coming
8. To serve Jesus
10. To support God's work by systematic benevolence.

Church Board and Business Meeting minutes were reviewed from the formation of the church in 1922 through January 1990. No reference to the purpose of the church was found until June, 1987, when a Mission Statement was adopted by the Church Board.

A second Church Board action in April 1988 approved a revision of the Mission Statement. No references to the purpose of the church were found other than the two concerning a Mission Statement.

The purpose of the church as found in the 1988 Mission Statement was as follows:

1. To share the gospel
2. To make disciples
3. To prepare the way for the second advent
4. To uphold Jesus through worship, teaching, fellowship, and personal concern for His children
5. To help members grow closer to God
6. To respond to the Holy Spirit and equip members for service according to their gifts and abilities
7. To share with the community and the world the Seventh-day Adventist perspective on life and faith through stewardship and witness
8. To provide an atmosphere of love and acceptance where people can reach their full potential.

Church Board Review

The Church Board at its retreat on June 16, 1990 (chapter 10 of this project report), made recommendations concerning the purpose of the La Sierra Collegiate Church after reviewing several studies done prior to the retreat. The recommendations from the retreat were reviewed by the Church Board at its September 1990 meeting.

At its September 19, 1990, meeting the Church Board continued the work started at the June 16 retreat of refining the purpose of the La Sierra Collegiate Church.

The Church Board reviewed several items and then separated into four groups to discuss and refine the purpose of the Collegiate Church. The materials reviewed were:

1. "Purpose," dated August 8, 1990 (appendix 1, exhibit 6): A synopsis of the materials presented to the Church Board at its retreat on June 16, 1990, with emphasis on the need for redefinition of the purpose of the Collegiate Church (Although this summary was prepared for the Church Board meeting August 8, 1990, it was presented to the Church Board at its September 19, 1990, meeting since the August meeting was cancelled because of insufficient attendance.)

2. "Post-Meeting Reactions" (appendix 3, exhibit 16): Verbatim responses from the June 16, 1990, retreat

3. Recommendations from the June 16, 1990, retreat (appendix 3, exhibit 14).

Each group had a handpicked leader who was briefed beforehand as to the procedure to be followed (similar to that used at the retreat). Each group discussed the same questions and then made recommendations. The questions discussed were: Who are we? Is our current purpose different from the original? And probably more importantly--What is God's purpose for our congregation at this time, in this place, with the resources we have available to us? Appendix 1, exhibit 7 is a list of the recommendations of the four groups.

At its November 14, 1990, meeting the Church Board reviewed a summary of the status of the Collegiate church based on materials previously studied by the Church Board. The summary (appendix 1, exhibit 8) included the following:

1. Church Member Perceptions: from the paper "Church Life Cycle" (survey of the congregation)

2. Church Board Perceptions:

a. Passivity, from the paper "Congregation Passivity" (survey of the Church Board)

b. Purpose, from the paper "The Purpose of the La Sierra Collegiate Church" (review of church records and publications, the Bible, the writings of Ellen G. White, and the Seventh-day Adventist Fundamental Beliefs)

c. Programs, from the "Program Evaluation" (survey of the Church Board).

The Church Board established two subcommittees to study the purpose of the church.

Following review of the small-group recommendations made by the Church Board at its September 19, 1990, meeting, the Board established two subcommittees to make specific recommendations to the Church Board by December 12 concerning the purpose of the Collegiate Church, utilizing the materials previously studied by the Church Board and any other resources they chose. The subcommittees were asked to make recommendations on the purpose of the church from the perspectives of the community and the University.

A letter of instruction (appendix 1, exhibit 9), together with copies of the materials the Church Board had studied up to that time, was sent to each of the subcommittee chairmen for use by their committees in defining a purpose for the Collegiate Church.

The University Subcommittee report (appendix 1, exhibit 10) was presented to the Church Board at its December 12, 1990, meeting. The Community Subcommittee report (appendix 1, exhibit 11) was presented to the Church Board at its January 23, 1991, meeting.

A memorandum (appendix 1, exhibit 12) was given to the senior pastor in February 1991, recalling an action of the Church Board at its December 1990 meeting

regarding the preparation of a condensed statement of purpose for the Collegiate Church. A copy of each of the materials on purpose which the Church Board had studied was given to the senior pastor with the memorandum. A select committee of the senior pastor and the two subcommittee chairmen was asked to draft a one-page statement of purpose based on the committee reports and the accumulated material on purpose for the February 1991 Church Board meeting.

A report (appendix 1, exhibit 13) was presented to the Church Board at its February 20, 1991, meeting which included a summary of the subcommittee statements of purpose and a statement of church goals from the pastoral staff. The Church Board asked the select committee to synthesize all of the material to identify a common purpose (vision) for the Collegiate Church and to report the results at the March board meeting.

Congregational Input

A plan for "Implementing Change in the La Sierra Collegiate Church" (appendix 1, exhibit 17) was adopted by the Church Board at its March 20, 1991, meeting. The plan provided congregational input in two ways in order to involve the members in the process of self-determination through a survey on the purpose of the Collegiate Church and through a congregational assessment of the strengths, weaknesses, and dreams of the church.

The survey would supplement the work done by the Church Board in order to arrive at a consensus statement of purpose, and the congregational assessment would serve as input in deciding a strategy for ministry.

Congregational Survey

The congregation was surveyed on April 13, 1991 concerning the purpose of the Collegiate Church. Following the senior pastor's sermon in which he emphasized four aspects of church life (upreach, inreach, outreach, and downreach), the

congregation was given a brief survey form (appendix 1, exhibit 18) and asked to suggest a purpose for the church and a name in keeping with that purpose.[1]

Of the 765 surveys taken by the congregation, 256 were filled out and turned in, leaving 509 unaccounted for--a response rate of 33.5%. Two weeks later on April 27, the results of the survey were given to the congregation as an insert in the bulletin (appendix 1, exhibit 19).

The bulletin insert summarized the 319 narrative responses (appendix 1, exhibit 20) to the first question concerning the purpose of the Collegiate Church.[2]

In terms used in the pastor's sermon, the highest responses were for inreach, 130 (40.8%), and outreach, 123 (38.7%). Upreach had 54 responses (16.9%) and downreach had 3 responses (.9%). There were 9 other miscellaneous responses (2.7%).

In terms of identifiable responses the following received the highest numbers of votes:

1.	Outreach	81
2.	Youth/LSU	35
3.	Fellowship	28
4.	Worship	26
5.	Sermons/Preaching	25

The bulletin insert listed the names suggested for the church in response to the second question concerning changing the name of the Collegiate Church.

Although 63 of the 219 respondents did not want a name change, there was a clear indication that "La Sierra" (147) should be retained and "University" (86) was

[1]Pressure was mounting to change the name of the church since the name of the University had recently been changed from Loma Linda University Riverside to La Sierra University.

[2]Some members gave multiple responses, increasing the total for the 165 respondents to 319 responses.

preferred over "Collegiate" (66). To a lesser degree, there was interest for retaining "Seventh-day Adventist" (44) in the church name.

Judging by the varied and creative names turned in, the congregation (at least the 219 who responded) apparently perceived the survey to be a genuine request for input (which it was).

After reviewing the survey results, the Church Board on May 22, 1991, voted to recommend to the congregation that the name be changed to "La Sierra University Church of Seventh-day Adventists." The Church Board's recommendation appeared in the June 1 and June 8 bulletins and was approved by the congregation on June 8, 1991.

Congregational Assessment

In order to obtain input from the congregation, and hopefully involve the members in a process of vision renewal and ultimately revitalization of the Collegiate Church, a congregational assessment was held on May 4, 1991.

The entire Sabbath School time (9:30-10:35 A.M.) in the Earliteen through Adult divisions was devoted to small-group discussion by the members regarding the strengths, weaknesses, and dreams of the Collegiate Church.

Handpicked group leaders and hosts and hostesses for the congregational assessment were invited to a pre-session orientation and training meeting on Sabbath afternoon, April 20, 1991. Those unable to attend on April 20 were invited to a repeat pre-session meeting the following Sabbath, April 27.

Those in attendance at the two pre-session meetings were separated into small groups and put through the identical process (including the time used) followed at the May 4 congregational assessment to inform them of the procedure.

The responses recorded in those discussion groups were listed separately and included with those recorded in the discussion groups on May 4. (See appendix 4, exhibit 6, pages 1-6.) Appendix 4, exhibit 1, items 1-4 are lists of the group leaders,

hosts, and hostesses. Item 1 gives those who were at the April 20, 1991, pre-session. Item 2 gives those who were at the April 27, 1991, pre-session. Item 3 gives those who were not able to attend either pre-session. Item 4 is the information sheet given to each person at the pre-session meetings.

Group leaders for the congregational assessment on May 4, 1991, were called to a briefing meeting the evening before. Appendix 4, exhibit 2, is the memo inviting the group leaders to the meeting.

Materials distributed and explained at the meeting were as shown in table 64 based on location assigned to the group leaders. (See appendix 4, exhibit 4.)

TABLE 64

GROUP LEADER LISTING

Location Assigned	Materials	Exhibit
Youth S.S.	Cover Letter	1
	Instructions	2
Earliteen S.S.	Cover Letter	3
	Instructions	4
Pathfinder Pavilion	Cover Letter	9
	Diagram with Group Leader Assignments	10
	Instructions	11
Sanctuary	Cover Letter	16
	Diagram with Group Leader Assignments	17
	Instructions	18

Hosts and hostesses for the congregational assessment on May 4, 1991 were phoned and asked to attend a briefing meeting the evening before. Materials distributed and explained at the meeting are as shown in table 65 based on location assigned to the hosts and hostesses. (See appendix 4, exhibit 4.)

TABLE 65

HOST AND HOSTESS BRIEFING

Location Assigned	Materials	Exhibit
Pathfinder Pavilion	Cover Letter	5
	Diagram with Host and Hostess Assignments	6
	Instructions	7
	Diagram with Group Leader Assignments	8
Sanctuary	Cover Letter	12
	Diagram with Host and Hostess Assignments	13
	Instructions	14
	Diagram with Group Leader Assignments	15

In order to involve as many adults as possible in the congregational assessment on May 4, each lower-division Sabbath School leader was asked to distribute materials to each adult in their division that Sabbath (appendix 4, exhibit 3, item 1). A letter of explanation (appendix 4, exhibit 3, item 2), questionnaire (appendix 4, exhibit 3, item 3), and return envelope were provided for each adult. Distribution was as shown in table 66.

Four questionnaires and a letter responding to each of the three questions on the questionnaire were returned. These responses were listed separately and included with those recorded in the discussion groups on May 4. (See appendix 4, exhibit 6, page 37.)

Each discussion group was provided the following supplies, in addition to the instructions and diagrams distributed at the briefing meeting the night before the congregational assessment (appendix 4, exhibit 4, items 1-18):

Easel

Paper

Marker pens (black and red)

Offering container

Offering instructions (appendix 4, exhibit 5).

TABLE 66

LOWER-DIVISION ADULT QUESTIONNAIRES

Division	Packet	Left Over	Distributed
Junior	15	8	7
Primary II	15	0	15
Primary I	10	5	5
Kindergarten	10	2	8
Tiny Tots	25	5	20
Cradle Roll	25	13	12
Total	100	33	67

Twenty-five groups met May 1, 1991, and took the entire Sabbath School time discussing the three questions: What are the strengths of the church? What are the weaknesses of the church? and What are our hopes and dreams for it?

Attendance in the respective groups was as shown in table 67. The responses recorded in the discussion groups on May 4 are given in appendix 4, exhibit 6, pages 7-36.

Thank-you letters were sent to a number of people following the congregational assessment (appendix 4, exhibit 7, items 1-7). A color-coded Post-Meeting Reaction form was included with some of the thank-you letters as indicated in table 68.

Twenty-six Post-Meeting Reaction forms were returned: 13 out of 21 sent to the group leaders (61.9% return rate), and 13 out of 24 sent to the hosts and hostesses (54.2% return rate).

The responses were compiled verbatim. (See appendix 4, exhibit 8 [group leaders] and appendix 4, exhibit 9 [hosts and hostesses].)

Twenty-eight group leaders were sent a card on May 15 (appendix 4, exhibit 10) inviting them to a follow-up meeting on May 20 to:

1. Review the discussion group responses

2. Formulate consensus statements for the strengths, weaknesses, and dreams of the church

3. Propose goals for the La Sierra Collegiate Church.

Twenty of the twenty-eight group leaders attended the meeting, a response rate of 71.4%.

Announcements of the congregational assessment to be held on May 4, 1991, were printed in the church bulletin April 20 and 27 and May 4. A follow-up announcement was also printed May 11 thanking those who participated and telling how many groups were involved. (See appendix 4, exhibit 11.)

The Discussion Group Leaders met Monday evening, May 20, 1991, to review the results of their work on May 4. They were asked to separate into three groups to review the material, prepare consensus statements, and suggest appropriate goals based on the consensus statements. The leaders were given summaries of the results of the May 4 group discussions (appendix 4, exhibits 12 and 13) plus verbatims for their area of responsibility (appendix 4, exhibit 6).

The leaders chose to separate based on arbitrary assignments by counting off 1-3 based on the three groups' strengths, weaknesses, and dreams. The groups were made up as indicated in appendix 4, exhibit 14. Summary statements prepared by the group leaders for the strengths, weaknesses, and dreams of the church are given in appendix 4, exhibit 15. Goals for the church suggested by the group leaders are given in appendix 4, exhibit 16.

TABLE 67

DISCUSSION GROUP ATTENDANCE
MAY 4, 1991

Division	Group Number	Attendance	Total
Youth	1	6	
	2	--	
	3	7	
	4	5	18
Earliteen	1	14	
	2	6	20
Pathfinder Pavilion[1]	1	15	
	2	15	
	3	15	
	4	15	
	5	15	
	6	16	
	7	6	
	8	--	
	9	--	
	10	17	
	11	--	
	12	--	
	13	--	114
Sanctuary	1	15	
	2	20	
	3	9	
	4	30	
	5	17	
	6	16	
	7	16	
	8	28	
	9	10	
	10	14	
	11	10	
	12	--	
	13	--	
	14	12	
	15	--	197
Total		25	349
Average per class			14

[1]The "Destination" Sabbath School Division meets in the Pathfinder Pavilion (Room). This division is multigenerational and follows a more contemporary format than the adult division which meets in the sanctuary.

TABLE 68

CONGREGATIONAL ASSESSMENT
THANK-YOU LETTERS

Letter Sent To	Post-Meeting Reaction Form Included
Superintendent-Sanctuary Division	No
Leader 1-Destination Division	No
Leader 2-Destination Division	Yes
Maintenance Supervisor	No
Maintenance Man	No
Group Leaders/Hosts and Hostesses (21+23)	Yes
Group Leaders (8)[1]	No

[1]Eight group leaders who were not needed.

The summary statements suggested by the group leaders (appendix 4, exhibit 15) and a summary of the results of the May 4 group discussions (appendix 4, exhibit 17) were presented to the Church Board for review at the May meeting.

After reviewing the summaries of the May 4 congregational assessment, the Church Board voted not to publicize the results as urged by the group leaders committee which reviewed the strengths of the church. The thinking was that misunderstanding might result from a general distribution of the group-discussion responses in abbreviated form. However, provision was made for any interested church member to obtain a copy of the condensed summary of the May 4 group discussions from the church office.

A follow-up letter on May 24 (appendix 4, exhibit 18) was sent to the group leaders thanking them for participating in the process of synthesizing the results of the congregational assessment. The group leaders were also informed of the Church Board's action not to publicize the results and that all of the material would be considered in a review of the Mission Statement.

Mission Statement Review

The Church Board at the May 22, 1991, meeting suggested that the materials from the May 4 congregational assessment and the summary statements and goals prepared by the group leaders be condensed and used in the Mission Statement. Also, the Church Board suggested that the pastoral staff revise the church's Mission Statement to include ministry to the University and bring the Mission Statement back to the Board for review. At its meeting on June 19, 1991, the Church Board requested that a committee be selected from the group leaders of the congregational assessment to recommend changes to the Mission Statement based on the April 13, 1991, survey of the church and the May 4, 1991, congregational assessment. The recommendations were to be ready for review by the Church Board at its September meeting.

The discussion-group leaders from the May 4, 1991, congregational assessment were sent a card inviting them to a meeting on June 27 (appendix 5, exhibit 1) for the purpose of recommending changes to the Mission Statement based on the May 4, 1991, congregational assessment, April 13, 1991, survey, and other materials. Nine of the twenty-eight group leaders attended the meeting, a response rate of 32.1%.

The group leaders at their meeting on June 27, after reviewing the accumulated materials on the La Sierra University Church and its purpose[1] (appendix 5, exhibit 2), made several suggestions for incorporation into the Mission Statement (appendix 5, exhibit 3). As the meeting closed, a number of the group leaders spontaneously commented that the current Mission Statement already contained most of what the group thought it needed.

The material concerning the La Sierra University Church and its purpose accumulated during the previous year and a half, together with the suggestions from the

[1]The church name was changed to La Sierra University Church on June 8, 1991 with approval of the congregation.

group leaders meeting of June 27, 1991, was synthesized and incorporated into a draft revision of the Mission Statement.

The pastoral staff on September 4, 1991, reviewed the revised Mission Statement dated August 11, 1991 (appendix 5, exhibit 4). Suggestions by the staff were incorporated into the statement which was then presented to the Church Board at its September meeting.

In preparation for the meeting on September 18, 1991, the Church Board was sent a letter and a Mission Statement paper on September 5 (appendix 5, exhibits 5 and 6). The Board members were asked to study the materials before the meeting in order to be prepared to express their views about the Mission Statement and the changes recommended. At the September 8 Church Board meeting, adoption of the revised Mission Statement was postponed until there was opportunity to develop a single statement of mission.

At its meeting on October 16, 1991, the Church Board voted to adopt a revised Mission Statement which included the following changes in addition to several format modifications:

1. Commission: used Matt 28:19, 20 (NIV) instead of the previous wording

2. Dream: changed heading from "Vision"

3. Mission: adapted the previous wording from "Commission" in place of the thirteen points suggested

4. Area: adapted the previous wording from "Territory" and changed the heading

5. Goals: changed the previous thirteen "Mission" points to goals; moved point 13 to point 4 position.

The Mission Statement adopted by the Church Board on October 16, 1991, was as follows:

As part of the world-wide Seventh-day Adventist Church,

Commission: We acknowledge our responsibility in fulfilling the commission given by Jesus to all Christians: Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

Dream: We dream of a church vitalized by deep spiritual renewal. In addition to caring fellowship within the church, there will be loving participation in a variety of outreach activities which will flow from our solid Biblical emphasis in preaching, Sabbath School classes, and Bible Study groups.

Mission: We accept our mission as: By the influence of the Holy Spirit, to share the good news about God, to lead disciples to Jesus and to live in anticipation of His Second Coming.

Area: We understand our mission area to be world-wide, and in particular, the community of La Sierra, including especially La Sierra Academy and Elementary, and La Sierra University.

The goals adopted by the Church Board on October 16, 1991 were as follows:

1. To uphold Jesus through worship, teaching, and fellowship
2. To help members grow closer to God through personal Bible study, prayer, commitment, and sharing
3. To encourage an experiential relationship with Jesus such that members will be at peace with God and each other, and enjoy the fruits of their salvation
4. To provide an atmosphere of love and acceptance where people may grow and reach their full potential
5. To encourage multi-cultural and intergenerational fellowship and cooperation
6. To equip our members for service according to their gifts and abilities
7. To encourage Sabbath School classes to become active nurture and outreach units
8. To bring inactive members into active church participation
9. To share our perspective on life and faith through our stewardship, community service and personal witness
10. To disciple and baptize our children and youth and other members of the community
11. To promote and support Christian education for all our children and youth
12. To be a model University-community church, fostering a strong working relationship between the church and the University
13. To place special emphasis on involving young people in the activities and programs of the church, and especially those activities and programs which are sensitive to their needs.

After the revised Mission Statement and Goals were adopted by the Church Board, they were published in the church bulletin as an insert on January 25, 1992 (appendix 5, exhibit 7). Periodically since that time the Mission Statement and/or goals have been printed in the church bulletin to keep them before the congregation.

Results

The foregoing efforts directed at developing a vision for the church were unsuccessful by all outward indications. Although the Mission Statement was revised and thirteen goals were adopted, no real compelling vision or purpose surfaced which the leaders and the congregation could identify with. Essentially, nothing changed.

CHAPTER 13

IMPLEMENTING CHANGE

Overview

This chapter gives the following concerning efforts made to implement change in the La Sierra University Church as part of this project:

1. Dealing with change
2. Major actions taken 1988-1992
3. Change plan
4. Adoption of goals
5. Department and committee plans
6. Department and committee self-evaluation and reporting to the church.

The efforts to implement change were successful.

The Church and Change

In today's society change is no longer the exception but the norm. Accelerating change is the single most significant feature of our age. As John Naisbett observed in his popular book *Megatrends:*

> As a society, we have been moving from the old to the new. And we are still in motion. Caught between eras, we experience turbulence. Yet, amid the sometimes painful and uncertain present, the restructuring of America proceeds unrelentingly.[1]

---

[1]John Naisbett, *Megatrends: Ten New Directions Transforming Our Lives* (New York: Warner, 1982), i.

From its earliest origins organized religion has been a dynamic institution continually in flux. Its changes were relatively slow in the past, but in the great technological and social mobility of contemporary American society, it is involved in a perpetual process of adaptation.

The church is in a constant state of transition as some members move away and others arrive, as children grow into adults and older members die, and as programs and leaders change. Change cuts across every aspect of the work of the church.

The choices available to the church today are: plan change in advance, or stonewall until change is forced by events. Planned change has an obvious advantage--it permits passing beyond reaction to anticipation, thus allowing influence in the course of change. Coping with change through creative leadership makes it possible for an organization to become or remain viable, to adapt to new conditions, to solve problems, and to learn from experience. It also makes it possible to tolerate change, understand change, resist change when appropriate, and initiate change when needed.

The most effective and least disruptive approach to change is adaptation, rather than revolution. Progressive change is needed in the church which will involve as many members of the congregation in the process as possible.

Change Agent

As Pastor for Administration and Chairman of the Church Board of the La Sierra University Church, I endeavored to serve as change agent for the church by facilitating the change process.

To be effective the change agent must understand the basic elements of the process of planned or intentional change. As an agent of change I endeavored to:

1. Administer change in the proper amount, in the right places, and at the right times

2. Create an organizational climate supportive of change, innovation, and experimentation

3. Use a participative leadership style

4. Plan change intentionally

5. Use creative goal-setting

6. Develop an action plan

7. Use a normative-reeducative strategy in the process of change: (a) unfreezing, (b) changing, and (c) refreezing.

Appendix 1, exhibit 1 elaborates on my role as change agent.

Major Actions

Appendix 1, exhibit 2 summarizes the major actions having to do with change which occurred during 1988-1992, the years primarily focused on in this project.

Appendix 1, exhibit 3 summarizes in chronological order the major Church Board discussions and actions after I became chairman in October, 1987, and reflects the process of change carried out during the years 1988-1992.

Nominating Committee

On March 12, 1991, the Nominating Committee commenced its work of selecting officers for the two-year period, July 1, 1991--June 30, 1993. At the first meeting two papers having to do with the work of the committee were presented.

The first paper entitled "A Climate for Change" gave twelve reasons why the time was favorable for change in the La Sierra Collegiate Church. (See appendix 1, exhibit 14.)

The second paper entitled "The Task of the Nominating Committee" suggested focusing on the gifts, talents, and strengths of the members, instead of filling offices in the usual way--based on the traditional needs of the organization. (See appendix 1, exhibit 15.) By shifting the emphasis from just filling jobs to placing members where

their giftedness could be used most effectively by the Lord, the committee could contribute to the spiritual renewal of the Collegiate Church.

Although there was no follow-through on the suggestion of placing members in office based on their spiritual gifts, there was an openness on the part of the committee to consider change, and several innovations in structure and programing emerged.

Also, the committee gave greater emphasis to the ideas of ministry and service than it had in the past. For example, the letter sent by the Nominating Committee to members considered for office was entitled "Invitation to Serve," and referred to the challenge of ministry and service and the value of the members' gifts and abilities. The invitation was to serve in a ministry in the church. (See appendix 1, exhibit 16, item 1.)

An organizational change had to do with the Elders, Deacons, and Deaconesses. Whereas in the past those offices functioned in the traditional way of each person being expected to carry an equal share of the load, this time the Nominating Committee gave the members an opportunity to select their level of involvement. Those who wanted a more intense ministry of nurture and fellowship among the congregation could choose to be actively involved. All others, along with the select group, would constitute an Advisory Board which would meet quarterly to provide input in the ministries of the church and make recommendations to the Church Board. Separate letters were sent to each of those groups. (See appendix 1, exhibit 16, items 2-4.)

The Nominating Committee functioned with four sub-committees, each with a pastoral liaison. Nominations for offices made by the sub-committees were brought to the entire committee for approval. After approval, letters (and job descriptions when available) were sent to each member considered for office. A photocopy was kept of each letter sent for file and follow-up where needed. (Some letters were confirmations which needed no follow-up.)

A Change Plan

On March 20, 1991, the Church Board adopted a plan for implementing change in the La Sierra University Church. (See appendix 1, exhibit 17.)

On September 18, 1991, the Church Board reviewed a report on the plan adopted earlier for implementing change in the church. (See appendix 1, exhibit 21.) All the steps set forth in the March 20, 1991, plan had been completed as originally intended or with modification, except the last two. What remained was to set and then approve goals and plans.

The procedure suggested for setting goals and plans was as follows:

1. Ask the various departments and committees of the church to recommend goals and plans based on the objectives/missions of the Mission Statement which pertained to them. (Assignments were suggested for each department and committee. Some departments and committees would have multiple assignments.)

2. Share with the congregation for "approval" the goals and plans recommended by the departments and committees. That is, make the congregation aware of the thinking and planning of their leaders in order to involve the congregation in the programs. The congregation would be asked only to concur initially with the recommendations. Greater commitment and involvement would come when the departments and committees implemented their plans.

Discussion of the procedure for setting goals and plans was tabled until the following meeting of the Church Board.

Thirteen Goals

On October 16, 1991, the Church Board adopted a shortened Mission Statement from the one reviewed at the September 18 meeting. The thirteen statements of mission included in the earlier Mission Statement were changed to goals, and the

order of the goals was rearranged slightly. Also, procedures for setting plans incorporating those changes were approved. (See appendix 1, exhibit 22.)

The departments and committees were asked to recommend plans for the thirteen goals as applicable to their responsibilities, to be reviewed by the Church Board. The departments and committees were asked to present the plans for at least one goal at the November 13, 1991, Church Board meeting, and it was urged that all plans be completed by the December 11, 1991, Church Board meeting.

On October 22, 1991, all department and committee leaders were asked by memo to prepare plans for the goals assigned to them, as approved by the Church Board on October 16. (See appendix 1, exhibit 23.) They were notified of the due dates set by the Church Board and urged to turn their plans in to the church office before the Church Board meeting(s) so copies could be made for the meeting. The memo contained instructions and an example of how to prepare what was needed.

On November 4, 1991, the department and committee leaders were reminded by memo of the Church Board's request for plans by the November 13 meeting. (See appendix 1, exhibit 24.) The leaders were again urged to participate in the process of developing plans in order to give the church a meaningful vision and a more effective ministry. The memo repeated the instructions on how to prepare what was needed.

Church Board Review

On November 13 the Church Board reviewed the plans prepared by several of the departments and committees. It was suggested that the information be communicated to the congregation in some form, perhaps by inserts. It was also suggested that the Sabbath School classes read the goals and make suggestions as to how to implement the goals, similar to the way the congregational assessment was done.

On November 21, 1991, the department and committee leaders were reminded again by memo of the request for plans by the December 11 meeting. (See appendix 1, exhibit 25.) The memo repeated the instructions on how to prepare what was needed.

On December 11, the Church Board requested that the department and committee leaders present their goals and plans to the members of their respective groups to help them establish ownership of the plans.

On December 26, 1991, the department and committee leaders were informed by memo of the results of the requests for plans to achieve the goals adopted by the Church Board. (See appendix 1, exhibit 26.) One half of the departments and committees (17:34) recommended plans for their area of responsibility. (See appendix 1, exhibit 27, items 1-16.)

The Church Board took an action requesting the following:

1. Leaders were to review the plans with their department and committee personnel (if they had not already) to secure their involvement in (ownership of) the plans.

2. Departments and committees were to make a self-evaluation to assess how well they were doing in carrying out their plans and in achieving the goals.

Department and Committee Self-evaluation and Reporting

On January 22, 1992, the Church Board and Church in Business Session adopted two plans of action concerning self-evaluation and reporting to the church by the departments and committees.

The intent in adopting those plans was to encourage an even greater personal involvement and participation in the operation of the church by those who held office. It was anticipated that enthusiasm and motivation would be increased by focusing on the goals as a church and seeking new and exciting ways of reaching them.

The first plan adopted was a plan for the departments and committees of the church to make self-evaluations. (See appendix 6, exhibit 1.) In order to get the greatest benefit from the efforts put forth in developing plans for the church, the Church Board urged that departments and committees periodically make self-evaluations.

Approximately every three to four months the departments and committees would be asked to assess how well they were doing in carrying out their plans and in achieving their goals. Such knowledge could lead to growth and increased productivity in service for the church, the community, and the Lord.

The self-evaluation involved individual opinions or perceptions of how they related to their designated area in terms of: (1) goals and plans, (2) meetings, (3) responsibilities, (4) programs, (5) obstacles, (6) results, and (7) effects.

In addition, individuals were asked for their responses to three questions:

1. What have you been doing that you feel good about?
2. What have you been doing that you don't feel good about?
3. What are your hopes and dreams for your department/committee?

The Self-Evaluation form was developed to focus the attention of the department and committee leaders and members on a number of key elements having to do with participative group dynamics, in order to objectify the process of leadership and change to a greater degree. The three general response questions were used in the congregational assessment conducted earlier.

It was suggested that each member of the groups fill out an evaluation form and the groups discuss the responses later. The leaders were encouraged to use the evaluation process to their best advantage, and then turn the forms in to the church office so they could be reviewed by the Church Board.

The second plan adopted was a plan for the departments and committees of the church to report to the church about their activities. (See appendix 6, exhibit 2.)

It was anticipated that periodic reporting to the church by the departments and committees would encourage, through additional accountability, greater personal involvement and participation in the operation of the church by those who reported. Direct reporting to the congregation either verbally or in writing could help increase enthusiasm and motivation as the members learned of the church's goals being met.

The congregation needed to hear firsthand reports of what was happening in the church. They needed to hear reports of how God is moving in the lives of His people.

Verbal and written reports to the church would focus on what would interest and inspire the congregation. Appealing presentations could be made of:

1. Information about what the department or committee had been doing and the results
2. Plans for current and future programs or activities
3. Anecdotes or unusual events
4. Requests for involvement or support
5. Evidences of God's leading.

The guidelines for reports would be broad enough to encourage originality and spontaneity. The limitations were time and human interest for verbal reports, and bulletin space, expense, and human interest for written reports.

The primary purpose of the reporting would be to keep the congregation informed of what was happening and where the church was going. Also, the members needed continually to be aware that they are part of a viable spiritual organism, one that is responsive to the leading of the Holy Spirit.

Those who are able to speak publicly could give a verbal report to the congregation. Verbal reports would usually be given during the announcement period at the beginning of the worship service. Occasionally reports might be included in the

worship service, depending on the nature of the report and who was responsible for the worship service.

Most reports would need to be less than five minutes long, to keep the congregation's interest from waning, and to motivate the person reporting to plan well in advance what they intended to communicate to the congregation. Some reports would lend themselves to dialogue or a question-and-answer-type of sharing. Reports should focus on what would be of interest to the congregation.

Those who are unable or unavailable to speak publicly might want to report to the church in writing. Written reports would be included periodically in the weekly church bulletin, to reach the largest number of members with a minimum of expense.

Brief reports could be included in the bulletin, while longer reports could be in the form of an insert in the bulletin. Inserts would be brief, such as a half page, or longer, as a letter, but would not be too long. Reports more than two pages (two sides of a single full-size sheet) probably would lose their effectiveness. Style and format of insert reports could be varied to gain the best response.

Departments and committees would need to prepare their own master copies of reports, to be sent to the printer or run on a photocopy machine. The church office personnel would not have time to do any work except arrange for the final production of inserts.

Reports would be scheduled to ensure:

1. Balanced periodic feedback
2. Avoidance of information overload
3. Varied types of reports to increase interest
4. Maximum reporting by departments and committees.

The church office would send the departments and committees a brief response form for them to indicate their desired frequency and type of reporting. The responses would be used to set up a master reporting calendar. The participating departments and

committees would be notified of their place on the schedule. Each would be reminded in advance of their report date.

On January 31, 1992, a memorandum was sent to all department and committee leaders in reference to the two plans adopted by the church asking them to make a self-evaluation of their department or committee, and to schedule themselves for reporting to the church about their activities. (See appendix 6, exhibit 3.)

Included with the memo was a return envelope and the following:

1. Self-Evaluation--General
2. Self-Evaluation--Form
3. Reporting--General
4. Reporting--Response Form. (See appendix 6, exhibits 4-7.)

The leaders were asked to indicate on the response form their preferences concerning reporting to the church (verbal or written, and frequency) and then return the form to the church office. They would receive follow-up notification from the office as to their date for reporting.

Church Board Evaluations

At the meeting on March 18, the Church Board filled out two evaluation forms concerning how the Church Board (1) was promoting and meeting the goals of the church, and (2) was doing its job as a board.

The Church Board on March 18 reviewed a paper on the Goals and Plans of the Church Board, then filled out a Goal-Evaluation form concerning the thirteen goals adopted by the Church Board on October 16, 1991, to determine to what degree the Church Board was promoting or meeting the goals of the church. (See appendix 6, exhibits 8 and 9.)

After filling out goal-evaluation forms at the meeting on March 18, the Church Board members filled out Self-Evaluation forms concerning the work of the Church Board.

On April 22, the Church Board reviewed the results of the goal evaluation survey taken a month earlier. (See appendix 6, exhibit 10.) The following significant observations resulted from that evaluation. The Church Board was:

1. Promoting an atmosphere of love and acceptance in the church
2. Promoting and supporting Christian education for the children and youth of the La Sierra University Church
3. Doing very little to bring inactive members into active participation in the church.

Also on April 22, the Church Board reviewed the results of their evaluation of their own work as a Church Board. (See appendix 6, exhibit 11.)

The following significant observations resulted from that evaluation. The Church Board:

1. Meetings were regular
2. Goals were clear
3. Programs were well organized
4. Plans were written
5. Had harmony.

No action was taken by the Church Board concerning the results of either evaluation.

The department and committee leaders present at the April 22 Church Board meeting were encouraged to take copies of the Self-Evaluation form to their members to fill out in order to evaluate their group.

Department and Committee Evaluations

At various times over the next several months following the self-evaluation by the Church Board, other departments and committees were specifically asked to fill out Self-Evaluation forms. Results of those evaluations were distributed to the groups at a meeting or to the group leader for follow-up. See appendixes as follows:

1. Finance Committee--appendix 6, exhibit 12
2. Deaconesses--appendix 6, exhibit 13
3. Audio-Visual Committee--appendix 6, exhibit 14
4. Deacons--appendix 6, exhibit 15.

At the meeting on February 26, 1992, the Church Board members were asked to fill out a response form on reporting to the church, if they had not done so previously.

On February 27, 1992, a memo (see appendix 6, exhibit 16) and response form were sent to all the department and committee leaders not present at the Church Board meeting the night before, asking them to fill out the form and return it to the church office to schedule themselves for reporting their activities.

At the meeting on March 18, 1992, the Church Board members who had not turned in a reporting response form were given another copy and asked to fill it out. On May 18, 1992, the department and committee leaders were again asked by memo to schedule themselves for reporting to the church about their activities. (See appendix 6, exhibit 17.)

Schedule and Calendar

In June 1992, a schedule and reporting calendar were prepared for the departments and committees to report to the church. (See appendix 6, exhibits 18 and 19.) Based on the schedule and calendar, departmental leaders and chairpersons are scheduled for either verbal or written reports to the church. A confirmation form with

reporting information is sent to all those scheduled to report. (See appendix 6, exhibits 20 and 21.)

Summary

All of the elements of the chosen change strategy were present and functioned well during the course of the project. Unfortunately the normative-reeducative aspect was not able to be completed regarding a vision for the church. However, it was completed in part for the Mission Statement and goals for the church.

The change plan adopted by the church was almost fully implemented. Some of the departments and committees participated in the self-evaluation process. Half of the leaders prepared plans for their departments and committees, and participated in the program of periodically reporting to the church on their progress.

CHAPTER 14

SUMMARY AND CONCLUSIONS

Overview

This chapter gives a summary of the following:

1. Observations drawn from chapters 2-6 and 9 concerning the decline in worship attendance and membership

2. The need to re-focus on the purpose of the University Church

3. The four actions proposed in the project proposal, and the results of each

4. Conclusions concerning what was accomplished by the project

5. Benefits derived from the project.

Chapter Observations

1. Chapter 2--Environmental changes in the La Sierra community may be influencing the attendance and membership. A significant number of members have moved out of the Riverside area without being replaced by transfers-in. (A follow-up study of why those transfers-out moved could be valuable.)

2. Chapter 3--There is a degree of frustration present in the church because there is no longer a meaningful relationship between the church and the university in terms of programing and involvement. The church no longer has a university aura (in spite of its name) to attract people.

3. Chapter 4--Transfers-in and baptisms have declined, and transfers-out have increased. Nearly half the members now live out of the Riverside area but

maintain their membership at the University Church. Many of those who live in Riverside are not attending the University Church, and many apparently are not attending church anywhere. Few young adults attend the University Church, although a number of them bring their children to Sabbath School and then leave afterward. Those who do attend church services tend to be older members.

4. Chapter 5--Both the amount of tithe per capita and the number of members who return tithe have declined in recent years. Several families who returned large amounts of tithe in the past have recently moved their membership to another Riverside church.

5. Chapter 6--Both the amount of church budget per capita and the number of members who contribute to the budget have declined in recent years. Several families who contributed large amounts to the budget in the past have recently moved their membership to another Riverside church.

6. Chapter 9--The church life-cycle survey indicated low attendance was due to dissatisfaction with the church because of feelings that they did not fit in the church family and a lack of enjoyment of the worship services.

The attendance and membership problem appears to be related to the inability of the University Church to relate in a meaningful way to the worshipper either individually or corporately. There seems to be a drift toward those churches where the individuals perceive that their needs can be met. The institutionalization of the University Church seems to have sapped its spiritual vigor.

The Need to Re-Focus

These are momentous times for the Seventh-day Adventist Church, in general, and for the La Sierra University Church, in particular. The church is faced with deciding whether it will "fish, or cut bait," whether it will fulfill the purpose it was called for, or step aside and let someone else do it .

From a historical perspective the hopes are not too bright, however. As George Knight pointed out,

> As Adventism approaches its 150th birthday in 1994 it seems to be moving in lockstep with other religious movements from the early church to the Reformation to Wesleyanism. Each went through a secularizing process that put it off its missiological course by its 150th birthday. *It is of crucial importance to realize that not one major religious revival in the history of Christianity has successfully escaped that process.* None has broken the process of history.[1]

Knight summarized the Seventh-day Adventist dilemma succinctly by stating, "Adventism needs to come to its individual and collective senses if it is to maintain meaningful existence."[2]

Objective of Project

This project was an attempt to assist the La Sierra Collegiate, later University, Church to come to its collective senses by re-focusing on its purpose and goals so it could again operate in a growth mode.

The four actions proposed in the project proposal "Statement of the Project" were completed successfully. Each is summarized below.

Church Life-Cycle Survey

The first project statement was: *"Determine which church life-cycle stage the La Sierra Collegiate Church members perceive the church to be in, using a mail questionnaire."*

The fact that the La Sierra Collegiate Church was not growing raised the question, "Where is the La Sierra Collegiate Church in its life cycle?" In order to answer that question, a questionnaire about the life cycle of the church was prepared.

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[1]George R. Knight, "Challenging the Continuity of History," *Ministry*, December 1992, 9-10, emphasis by the author.

[2]Ibid., 11.

David Moberg's characteristics of the five stages of the church life cycle were used as the basis for the questionnaire:

1. Incipient Organization
2. Formal Organization
3. Maximum Efficiency
4. Institutional
5. Disintegration.[1]

Moberg's wording of the characteristics of the stages was used with minimal adaptation in version 1 (the pre-test version) of the questionnaire, but was altered in version 2 (the survey version).

The questionnaire requested evaluation of the La Sierra Collegiate Church and the Seventh-day Adventist Church in North America in order to determine the members' views of the local church and the church-at-large.

Randomly selected members of the Collegiate Church were asked to respond to the Life-Cycle Questionnaire in May, 1990. Seven hundred forty-eight Church Life-Cycle Questionnaires were mailed to members of the Collegiate Church. Follow-up mailings were sent to ensure that an adequate sample would be returned by those surveyed. Three hundred ninety-two questionnaires were returned (52.4%), of which 310 were usable (41.4%).

The La Sierra University Church was perceived as highly institutionalized, and had begun disintegrating. Institutionalization had caused the University Church to lose any evangelistic fervor it may have had in the past and to lose any need to be different from the world.

The needs of a significant number of members of the La Sierra University Church, especially the younger ones, had not been met. Single students and professionals, especially if single, did not feel as though they fit into the University

[1]Moberg, 119-122.

Church family. Their dissatisfaction showed up in a lack of enjoyment of the worship services. The University Church and the North American Church appeared to be irrelevant to the younger members of the University Church.

The University Church members with lower income and lower education, who were not students or professionals, looked upon the Adventist church in North America as worldly.

The information gained from the church life-cycle survey was shared with the Church Board during the process of clarifying the purpose of the Collegiate Church.

Purpose of the Church

The second project statement was: *"Determine the purpose of the La Sierra Collegiate Church as indicated in church records and publications. Compare that purpose with the Biblical model and purpose as found in the writings of Ellen G. White and other sources. Make recommendations, as appropriate, for consideration by the church."*

The La Sierra Collegiate Church did not have a clear purpose. There was no motivating vision the congregation was striving after. The lack of purpose of the church influenced the actions and attitudes of the entire congregation. A lack of purpose was evidenced in the finances and the limited involvement of the members in the programs of the church. The church appeared to be devoting its energies mainly to the preservation of the status quo, with little sense of joy, excitement, movement or accomplishment.

Church Board and Business Meeting minutes were reviewed from the formation of the church in 1922, through January, 1990, to see if the Collegiate Church had formally adopted a purpose. No reference to the purpose of the church was found until June, 1987, when a Mission Statement was adopted by the Church Board.

A second Church Board action in April, 1988, approved a revision of the Mission Statement. No references to the purpose of the church were found other than the two concerning a Mission Statement.

A church newsletter called The *La Sierra Communicator*, published during the years 1964-1980, was reviewed to see if there was any reference to purpose. Although no reference was found in those newsletters to the purpose of the Collegiate Church, during the period November 6, 1968, through November 7, 1970, two sections entitled "We Believe" and "Church Finance," were printed on the back of *The Communicator*, stating some of the Seventh-day Adventists doctrinal beliefs. Any newsletters which may have been printed prior to 1964 were not available for review.

No purpose for the La Sierra Collegiate Church was found in the records and publications of the church. All references to purpose were general in nature. None were specific enough to be considered a vision or a mission.

The only thing found in researching the records that would come close to being considered a purpose was a recurring theme of education for the congregation's own children. The Collegiate Church has always had a burden for educating the members' children in the local Seventh-day Adventist elementary and secondary schools. And this concern of the church for education has always been matched by commitment of resources for that purpose as well. The Collegiate Church has invested heavily in building and operating the local schools over the years.

The information and insights gained from the review of church records and publications were shared with the Church Board during the process of clarifying the purpose of the Collegiate Church.

Clarifying the Purpose

The third project statement was: *"Involve the Collegiate Church Board in clarifying the purpose and goals of the church, considering prior statements of*

purpose and the results of the life-cycle survey completed by church members, in order to recommend a purpose, goals and plans to the congregation for consideration and implementation."

The Collegiate Church needed to think through its reason for existence. It needed to clarify its purpose. The church needed to renew its previous purpose (vision), or develop a new one, and formulate new goals so it would know where it was going.

Churches can develop wholesomely out of their dream. Or, they can decline toward their organizational death. If the congregation does not take steps to open itself to revitalization, a plateau occurs and decline begins. This was the case with the La Sierra Collegiate Church. The evidence indicated the church was in decline. It had no meaningful purpose.

A document was prepared for the Church Board on the purpose of the church as found in the following sources:

1. La Sierra Collegiate Church Mission Statement
2. La Sierra Collegiate Church Newsletter
3. The Bible
4. Ellen G. White's writings
5. Seventh-day Adventist Fundamental Beliefs.

The Church Board used that document and another one on the church life-cycle survey results in its work of clarifying the purpose of the La Sierra Collegiate Church.

The clarifying process involved a Church Board retreat, follow-up work by the Church Board at monthly meetings, research and reports by sub-committees of the Church Board, and congregational input through a survey. In addition, a major source of input to the Church Board by the congregation was an assessment by the members of the strengths and weaknesses of the church, plus the members' dreams for the church.

The group leaders involved in the congregational assessment jointly processed the information gained from the assessment and made recommendations to the Church Board concerning the strengths, weaknesses, and dreams of the church.

The work done by the Church Board in identifying the purpose of the Collegiate Church was supplemented with input from the congregation. The congregation was then involved in the process of determining the purpose of the Collegiate Church. Feedback from the congregation indicated this was a positive experience for the church members.

After considering the input from the various sources, the Church Board ultimately revised the Mission Statement and adopted thirteen goals for the Collegiate Church .

The Mission Statement adopted was:

As part of the world-wide Seventh-day Adventist Church,

Commission: We acknowledge our responsibility in fulfilling the commission given by Jesus to all Christians: Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

Dream: We dream of a church vitalized by deep spiritual renewal. In addition to caring fellowship within the church, there will be loving participation in a variety of outreach activities which will flow from our solid Biblical emphasis in preaching, Sabbath School classes, and Bible Study groups.

Mission: We accept our mission as: By the influence of the Holy Spirit, to share the good news about God, to lead disciples to Jesus and to live in anticipation of His Second Coming.

Area: We understand our mission area to be world-wide, and in particular, the community of La Sierra, including especially La Sierra Academy and Elementary, and La Sierra University.

The goals adopted were:

1. To uphold Jesus through worship, teaching, and fellowship
2. To help members grow closer to God through personal Bible study, prayer, commitment, and sharing
3. To encourage an experiential relationship with Jesus such that members will be at peace with God and each other, and enjoy the fruits of their salvation

4. To provide an atmosphere of love and acceptance where people may grow and reach their full potential
5. To encourage multi-cultural and intergenerational fellowship and cooperation
6. To equip our members for service according to their gifts and abilities
7. To encourage Sabbath School classes to become active nurture and outreach units
8. To bring inactive members into active church participation
9. To share our perspective on life and faith through our stewardship, community service and personal witness
10. To disciple and baptize our children and youth and other members of the community
11. To promote and support Christian education for all our children and youth
12. To be a model University-community church, fostering a strong working relationship between the church and the University
13. To place special emphasis on involving young people in the activities and programs of the church, and especially those activities and programs which are sensitive to their needs.

Also, during the time the work of clarifying the purpose was going on, the name of the church was changed by the Church Board (with the concurrence of the congregation) to the La Sierra University Church of Seventh-day Adventists.

The church name makes a statement of who the congregation is and secondarily of what the purpose of the church is. The name of the La Sierra Collegiate Church was changed because of the name change of Loma Linda University Riverside to La Sierra University and because of the review of the purpose of the church.

The La Sierra Collegiate Church did not have a purpose for being. It had no dream of what could be accomplished for God. The Collegiate Church had lost its sense of direction.

My efforts in helping the La Sierra University Church clarify the purpose of the church and kindle a vision of what God wanted the church to do for Him brought no apparent change. The purpose of the University Church seemingly was no more clear to the church leaders and congregation at the end of 1992 than when the clarifying process was started two years earlier.

No real compelling vision or purpose surfaced which the leaders of the church and the congregation could identify with, in spite of revising the Mission Statement and

developing thirteen goals for the church, and in 1991, adopting a plan for implementing change in the church.

The clarifying process did not result in the development or adoption of a motivating vision or mission for the church. No rallying theme emerged or came into focus which caused the congregation to rise up and do some splendid work for Christ. Rather, the revised Mission Statement and new goals became the basis for involving the department and committee leaders of the church in planning and reporting to the congregation, as part of a plan adopted by the congregation for implementing change in the church.

Implementation

The fourth project statement was: *"Involve the congregation in reviewing and implementing Collegiate Church Board recommendations concerning the church's purpose, goals and plans."*

On March 20, 1991, the Church Board adopted a plan for implementing change in the La Sierra Collegiate Church. That plan included considerable input from the congregation in determining the purpose of the Collegiate Church.

By the September 18, 1991, Church Board meeting all the steps set forth in the March 20, 1991, plan had been completed, except the last two. What remained was to set and then approve goals and plans.

The congregation was involved in the following:

1. A congregational survey on the purpose and name of the church
2. A congregational assessment of the strengths, weaknesses, and dreams of the church.

The members responded very favorably to being involved in the process of clarifying the purpose of the Collegiate Church. This was especially true concerning the congregational assessment. There was considerable enthusiasm present throughout

the time the assessment was conducted (9:30-10:40 A.M.). That enthusiasm, together with the many favorable responses, verbal and written, extolling the freshness and openness of the church in permitting such an experience to occur, indicated that perhaps the congregational assessment was the aspect of this project which had the greatest impact on the congregation.

Follow-up work by the congregational assessment group leaders in processing the input from the assessment ultimately resulted in a revision of the Mission Statement and thirteen goals for the Collegiate Church being adopted by the Church Board.

In order to give the Collegiate Church a meaningful dream and a more effective ministry, the Church Board asked the department and committee leaders to recommend plans for the thirteen goals as applicable to their responsibilities, to be reviewed by the Church Board.

The department and committee leaders were urged to participate in the process of developing plans, to submit their plans to the Church Board, and then present their goals and plans to the members of their respective groups to help them establish ownership of the plans. It was also suggested that the Sabbath School classes read the goals and make suggestions as to how to implement the goals, similar to the way the congregational assessment had been done.

One half of the departments and committees (17:34) recommended plans for their area of responsibility.

As a follow-up to the department and committee leaders developing plans for the thirteen goals, on January 22, 1992, the Church Board and Church in Business Session adopted two plans of action concerning self-evaluation and reporting to the church by the departments and committees.

The intent in adopting the plans of action was to encourage an even greater personal involvement and participation in the operation of the church by those who held office. It was anticipated that enthusiasm and motivation would be increased by

focusing on the goals as a church, and seeking new and exciting ways of reaching them.

The first plan adopted was a plan for the departments and committees of the church to make self-evaluations.

In order to get the greatest benefit from the efforts put forth in developing plans for the church, the Church Board urged that the departments and committees periodically make a self-evaluation of how well they were doing in carrying out their plans and in achieving their goals. Such knowledge could lead to growth and increased productivity in service for the church, the community, and the Lord.

A Self-Evaluation form was developed to focus the attention of the department and committee leaders and members on a number of key elements having to do with participative group dynamics, in order to objectify the process of leadership and change to a greater degree.

The second plan adopted was a plan for the departments and committees of the church to report to the church about their activities.

It was anticipated that periodic reporting to the church by the departments and committees would encourage greater personal involvement and participation, through additional accountability, in the operation of the church by those who reported. Direct reporting to the congregation either verbally or in writing could help increase enthusiasm and motivation as the members learned of the goals of the church being met.

The primary purpose of the reporting would be to keep the congregation informed of what was happening and where the church was going. In addition, the members needed to continually be aware that they are part of a viable spiritual organism, one that is responsive to the leading of the Holy Spirit.

At various times after the self-evaluation and reporting plans were adopted, the departments and committees were asked to fill out Self-Evaluation forms and schedule

themselves for reporting to the church. Results of the evaluations were distributed to the participating groups at a meeting or to the group leader for follow-up.

In June 1992, using the responses from the leaders, a schedule and reporting calendar were prepared for the departments and committees to report to the church. Based on the schedule and calendar, department and committee leaders and chairpersons are scheduled for either verbal or written reports to the church. A confirmation form with reporting information is sent to all those scheduled to report.

Conclusions

Although a plan for change was adopted by the church and implemented by the conclusion of this project at the end of 1992, the course of the La Sierra University Church was not altered. The situation was basically unchanged and it was "business as usual" at the conclusion of this project.

Although the efforts in developing a consensus on the mission and goals of the La Sierra University Church were successful, those efforts did not result in renewal or revitalization of the church.

The reason there was no change in the church was because the efforts put forth were more philosophical than spiritual. The church had no vision of God's purpose for the congregation and did not acquire one during the course of the project.

Richard Hutcheson pinpointed the real dilemma faced by the La Sierra University Church: "If a church lacks clarity about what it is and unity as to why it exists, the best organizational techniques in the world cannot impose that clarity and unity, and no amount of goal-setting, team-building, or conflict-management can bring it about."[1]

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[1]Richard G. Hutcheson, Jr., *Wheel Within the Wheel* (Atlanta: John Knox Press, 1979), 1.

I had a no-win situation. The battle needed to be waged on a different front. If the La Sierra University Church is to remain viable it must continue seeking God's vision for the church.

Benefits from the Project

The La Sierra University Church and I both benefitted several ways from the project, in spite of the fact that no clear purpose other than education of members' children was found for the church, and no vision for God's work was developed. The church Mission Statement was revised and thirteen goals developed based on input from the congregation, and half the departments and committees prepared plans for the goals. The time spent by the various group leaders and the Church Board in synthesizing the information generated by this project was valuable in that the group work developed consensus on the information processed and excellent relations among the members. A plan was also developed and implemented for the departments and committees to report periodically to the church on their programs and progress. However, the greatest benefit to the church was the development of a supportive climate for change. At the conclusion of this project the church was ready to determine its own future.

I personally gained valuable research experience by designing, pretesting, and using the life-cycle questionnaire. I gained valuable leadership experience by: (1) helping clarify the purpose and goals of the church, (2) encouraging the leaders to develop plans for their departments and committees, (3) developing a self-evaluation form and procedures for departments and committees, and (4) establishing a system of periodic reporting to the church by the departments and committees.

Also, the church life-cycle evaluation procedures modeled in this project identify conditions which may contribute to non-growth, and therefore have value for

churches which are not growing. The questionnaire is designed so that it may be adapted for use by other churches.